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# The Ecclesiastical Review

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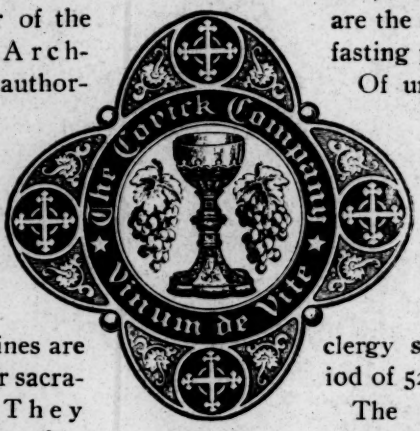


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# THE ECCLESIASTICAL REVIEW

NINTH SERIES.—VOL. I.—(LXXXI).—NOVEMBER, 1929.—No. 5.

## THE WORK AND WANTS OF THE IRISH CHURCH.

### THE ISLE OF DESTINY.

THERE is an island in the midst of the northern seas, and in that island is an ancient race, whose history bears a marked resemblance to that of a certain "chosen people of old", but is far more glorious, inasmuch as it is embellished by a fidelity to principle unequaled amongst the races of men, and by a development in our own time so marvellous that it cannot be regarded otherwise than a destiny God-ordained and God-accomplished. There is an exact parallel in the ways of Divine Providence in its dealings with the Jewish and Irish races, waiting in the former case until the Roman eagles should have conquered the world that under their shadow the Cross might reconquer; and waiting in the latter case until the British flag should have dominated half the globe, that the agony of a conquered race might under that flag Christianize every province and kingdom that had been brought under its power.[1]

[1] We hope it will not be considered impertinent if we recall to the minds of our readers the words of Montalembert on this subject:

"England, that sovereign nation, heir and rival of ancient Rome, by the extension of her power, the energy of her policy, and the perseverance of her designs; England, long dear and faithful to the Church, although revolted against her mother, in the midst of apostasy covered with all kinds of human prosperity; England, which nothing resists, and which braves with imprudence and impunity the dangers before which all other states have succumbed; that proud and all-powerful England feels herself invaded, braved, and vanquished by the invincible feebleness of that Church which she has so many times believed to have annihilated. She has attached to her side, with living testimony of her capital fault, the instrument of her punishment, which might become, if she would, that of the Divine mercy toward her. . . . The Irish race, fruitful

But, surely, there was some additional interposition in these latter conquests of Christianity, when we find that the Irish race, which hardly ever had reached a census of 5,000,000, suddenly expanding into 8,000,000; and then, stricken by Providence, suddenly break forth and swarm to the uttermost parts of the earth at the very time that the remotest provinces were colonized and brought into touch with civilization by the aid of steam and electricity.

The history of the exodus of the Irish race as a missionary agent has yet to be written: this book concerns the Irish people at home; and the problem that runs through the book is this, Why a race, chosen by the Holy Spirit for such vast spiritual work, should remain spiritually dormant in its home, and are there any reasons why energies so virile and far-reaching when transplanted abroad, should remain inoperative, where we should suppose they would be most highly developed? The sad *Miserere* that crept around the Irish coast when Irish exiles were departing has long since burst forth into a glorious *Te Deum* that is echoed from New York to Melbourne, from Westminster to the City of the Golden Gate; but why is it still but a spiritual *Miserere* at home? Do we not deceive ourselves, and are we not lulled into a most dangerous security by allowing ourselves to believe that a semblance of faith and a mutilated worship compensate for the loss of honor and the deteriorated morals of our people?

Catholicity, in modern Ireland, instead of being an active and vitalizing force, is but a passive and dormant principle. With much material and purely external manifestations of faith, there is without doubt an absence of that deep religious fervor which would lead eventually a large section of the young and spiritual into the regions of higher sanctity; and it needs no very close scrutiny to be made painfully cognizant of

as faithful, throwing themselves from all parts into manufactures, public works, and above all in the Colonies, there carry with them the truth, henceforth free; and that immense Puritanic empire, spread throughout the five divisions of the globe, and upon which they may say with truth the sun never sets, has become, as formerly the Roman Empire was, a vast nursery of episcopal seats and Catholic missions; and that England may not feel humiliated by that victory of a foreign and conquered race, God has permitted the development amongst the Anglican clergy of a movement unforeseen and prodigious toward tradition, authority and Roman unity. The faith of Alfred the Great, and of St. Thomas retakes its rights in the souls of her repentant sons."

the fact that in our towns and cities religion in its baldest and barest forms does not even touch the lives of the poorer and uneducated classes, and has not even the merit of teaching them the most ordinary elements of their duty to themselves and civilized society.

We do not now contemplate the pure and refined lives that under happier conditions were the lot of our peasantry in the past. The gentle courtesy, the patience under trial, the faces transfigured by suffering—these characteristics of our Celtic and Catholic peasantry, which elicited the admiration of even Protestant strangers, are rapidly disappearing under the new conditions of life. The abandonment of country life, the migration to cities and towns, the subtle influences of American intercourse—all these things are wiping out traits and characteristics that were once our happiness and our boast. The lineaments of modern pagan civilization are making themselves but too apparent in the manners of our people; and the sweet simplicities of the past are yielding to narrower and more complex sensibilities, to curiosity and criticism, and that uplifting of the heart which is the most deadly enemy to sanctity.

It is a question whether the Catholic Church in Ireland is quite prepared to meet these new phases which every day will become more pronounced and defined. To many deep lovers of that Church in its past history and its present environments there appears to be a sad lack of organization, an unconsciousness of present possibilities and future dangers, and a want of correspondence with the magnificent opportunities which the innate faith and piety of our people afford, which augur badly for the future, and which may yet lead to recrimination and regrets. Above all, there is a waste of energy in the priestly state that probably has no parallel even in the most dismal epochs of the Church—a waste of energy that finds its result in tepidity, laxity of morals amongst the people, indevotion, impiety in conversation, irreverence in the young, irreligion amongst the older members, and a total absence of the "higher sanctity" that might be expected to be general amongst a people so highly dowered by nature and grace.

What these defects in the Church mean we shall explain in the progress of the book. But one earnest word must find

place here. Priests, my brethren, we stand at the parting of the ways. "The old order changeth, giving place to new." We are face to face with a revolution, peaceful but powerful, that will change the whole aspect of this country as completely as the Civil War changed the whole social, religious, and political complexion of the United States. It would be idle to ignore the fact that in such a revolution, in which we ourselves have played no inconsiderable part, religion is not deeply concerned. It serves the purposes of political leaders to keep religion in the background, lest it should be supposed that there was danger of sectarian ascendancy. We know that such a thought is as far removed from the minds of our people as the project of reënacting penal laws against the minority. But it would be weak and unwise to let it be understood that all that we expect from the future is mere material prosperity and happiness, or that we have no ambition except to make Ireland a mere manufacturing country, prospering materially, but retrograding intellectually and morally.

Some of us, not altogether dreamers and idealists, believe it quite possible to make the Irish race as cultured, refined, and purified by the influences of Christian teaching as she was in the days of Aidan and Columba; and we look forward to the time when Ireland, emancipated from the vexations and harassing conditions of the present, shall become a powerful factor in that war between the Church and the world, which is becoming more keen and intense, the more Protean the forms in which the infidelity of the latter reveals itself.

But to carry out this high destiny Ireland needs above all the services of a priesthood, learned, zealous, and disciplined into that solidarity of aim and principle which alone can make it formidable and successful. That as yet we have not reached such perfection is clear enough; and it is the object of these pages to make it clearer. Not a word shall be said against individuals; for the fault is not in individuals, but in a system. No one could be more keenly alive than the present writer to the self-sacrifice, the devotion to duty, the fidelity to his flock, which have always characterized the Irish priest; and which were never more clearly manifested than in the crucial trials of the last ten years. But we think, with all diffidence and humility, that the system, or rather the details of the system at

present in operation in the Irish Church need revision and amendment; and it is hoped that the few suggestions made here may stimulate those in whose hands God has placed the power of reformation and reconstruction, to modify and reorganize on a healthier plan the principles that at present are guiding the Irish Church. It need hardly be said that everything herein written is submitted without reservation to that Supreme Tribunal of Truth on earth—the See of Peter—the centre and source of Apostolic power and teaching.

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## Clerical Equipments.

### I. PIETY.

Beatus, qui dicere potest: *Ecce elongavi fugiens, et mansi in solitudine.* Non fuit contentus exire, nisi et longe se faceret, ut possit quiescere. Transilisti carnis oblectamenta, ut minime jam obedias concupiscentiis ejus, nec tenearis illecebris: profecisti, separasti te, sed nondum elongasti, nisi et irruentia undique phantasmata corporearum similitudinum transvolare mentis puritate praevaleas. — *S. Bernardus*, Sermo 52 in Cant. n. 5.

The success of a Catholic collegiate institution is, we presume, to be measured by its adaptability to the end for which it is founded, viz., the training of young men for secular missionary work. That training consists in implanting principles and habits of piety which will be proof against the world's seductions, and principles of theology and philosophy which will serve in the delicate and mysterious work of the salvation of souls. But the principles of piety must be not only an armor of defence, but strong and keen weapons of zeal; and the principles of learning must not only serve in the pulpit and confessional, but be also the foundation of newer and higher studies which will always put the secular priest far in advance of his flock, even in worldly learning. We shall take these two branches of ecclesiastical education separately, and consider how our Catholic colleges meet the high, but not exorbitant demands that public opinion, more especially clerical public opinion, makes upon them.

The system which prevails in our Irish Catholic colleges, founded as it is on the teachings of the Fathers and the traditions of the Church, is probably the highest and most perfect

that could be adapted to the spiritual wants of students. The seclusion from the world, the regularity of life, the strict apportioning of the students' time between prayer and study, the meditation on holy things, the example of superiors, and the absence of everything that could promote secular desires or worldly ambition—all these form a catena around the lives of young Levites, which keeps afar everything of evil. But when we come to the implanting of a positive piety that will break into an active and impulsive zeal, we shall find something defective.

It is not the exercises of prayer and meditation; it is not the formulas which, consecrated by time and tradition, are regarded justly as indispensable: it is the appeal to the spirit of fear, and not to the enthusiasm of the student; it is the perpetual insistence on the dangers of missionary life and the studied omission of every appeal to what should be the one motive power of the young Levite—his spirit of self-sacrifice for God and his zeal for the glory of the Holy Church and the Name and honor of his Divine Master. For, if we understand aright the meaning of a sacerdotal vocation, it is summed up in the words of the Psalmist that are so familiar: "Dominus pars haereditatis meae et calicis mei". Here the reward, the inheritance, is put before the labor, as if the Lord would anticipate the smallest sacrifice made for Him. But in the priestly life both go together—the spirit of surrender and self-sacrifice and the concomitant reward in that sweetness which is exceeding great.

How the Fathers and Saints understood this truth is made manifest in a hundred sentences, breathing, like every line of St. Paul, sentiments of consecration and sacrifice. "Omnia habemus in Christo, et omnia Christus est nobis," says St. Ambrose (de Virginitate c. 16, n. 99). And in another place (in Psalm. 118): "Quam rarus in terris qui possit dicere: *Portio mea Dominus!* Quam alienus a vitiis, quam segregatus ab omni labe peccati, qui nihil habeat commune cum seculo, nihil mundi hujus vindicat sibi!" And St. Jerome: "Christus omnia, ut qui omnia propter Christum dimiserit, unum inveniat pro omnibus, et possit libere proclamare: *Pars mea Dominus!*" (Ep. 54 at Pammach.). And that saint of divine love, St. Bernard, in his sermon on human misery says:

"Quid quaeras extra illum? quid desideras praeter illum? quid tibi placet sine ipso? Ipse fecit omnia, ipse habet omnia, ipse est omnia. Quodcumque bonum cupis, quodcumque pulchrum quaeris, quodcumque dulce et delectabile requiris, totum in ipso invenies, et in ipso perfrueris. Si gaudere vis ipse gaudium est. Si te pugnare delectat, ipse palma est. Si caritatem vis, ipse plenitudo est. Quidquid boni quaeris, summum bonum, et omne bonum, ipse est."

Now, it is clear that this standard of Christian piety is not only not too high to be placed before the eyes of the young aspirant to the priesthood; but that it is in seeking to reach this standard, the young priest will find his security against what are known as the dangers and temptations of missionary life. If he seek anything lower, and rely on other principles not quite so exalted, his first experiences of the world will knock from beneath him such weak and fragile props, and he will fall, perhaps not to rise again. Should the young student go forth on the mission without this high ideal always to be dreamed of and sought after, he will soon fall a victim to the worldliness, if not the vice, that creeps into the life of an easy and sensuous priest.

The solvent influences of that secularism which has eaten its way into the Catholic priesthood as into less sacred professions, will speedily dissipate a fear that rests not on lofty principles. The *Zeitgeist,* or spirit of the age, will soon scatter to the winds a timidity that dreads danger to self, rather than a diminution of God's glory. For there is a fear that is born of selfishness, as well as a fear that springs from the dread possibility of being found unfaithful. The former will not survive the sharp tests of time and experience. The latter, if it springs from enthusiasm and Divine affection, will not fail in the hour of trial. Yet we are distinctly of opinion that the whole course of ecclesiastical training, including self-examination, minute divisions and subdivisions of trifling efforts, and the morbid habit of introspection, tends to develop a timidity which, if it cannot be called the *serviliter servilis* of theologians, at least must be classed amongst the selfish and ungenerous dispositions which are fatal to sacerdotal virtue or to missionary success.

When Arthur's knights arose from their knees after his sword had been laid upon their shoulders, we are told that

> Some were pale, as at the passing of a ghost.

Was it terror? No. But the trembling of enthusiasm—the vibration of nerves that had been touched by a superior will, and were responding to the call of honor and self-immolation for a high and holy principle. Such enthusiasm we desire should be the dominant feeling of the young Levite who for the first time is guarded with the cincture of purity, and puts on the maniple of tears, and the chasuble of Calvary. And such should be the leading and guiding emotions of a priestly life; and not the abject terror that sees a danger lurking in every sacerdotal duty, and magnifies every little cobweb woven by a thoughtless world into a Satanic snare. And this brings us by a natural and easy gradation to the subject of *meditation.*

We take for granted all that has ever been said or written on the necessity of this sacred duty for students and priests. But we take the liberty of thinking that as practised in college, this holy exercise is absolutely useless so far as the formation of character is concerned. Meditation is made a science in college; it is only an exercise. That it should be raised to the dignity of a science amongst such masters of the spiritual life as the Jesuits, we are prepared to admit. But the attempt to habituate students to varied and complicated rules, remote and proximate preparation, points of meditation, distinguished and sub-distinguished to a nicety, can end only in failure.

Such elaborate processes are not expected of priests on the mission. Then why should students be tortured by them? In after life they are sure to be told at some retreat that prolonged meditation is not to be expected of missionary priests—that it is quite enough to read a spiritual book for a quarter of an hour, or to close the Breviary after the recital of the Office and think over the Lessons of the day. Or they may be told that it is quite enough to think over the subject of the Sunday sermon and apply to themselves what they preach to others. We think these extreme opinions; but they are accepted as a recoil from the elaborate and complicated system which is taught, but never accepted, in college.

As in every case, the truth lies in a medium; and that medium is the principle that it is quite impossible to form the character of a student in college, or maintain the fervor of a priest on the mission, without daily meditation, extending to at least half an hour, and devoted to such subjects as each priest or student feels best adapted to his own particular wants or desires.

Now, we venture to say that if, from time to time, a study of the great truths is not only useful but essential to the spiritual well-being of a student, the subjects for ordinary use in meditations should be the sublimity and sacredness of his calling. This involves meditation on the greatness and immensity of God, and those other stupendous attributes, which are supposed to be the peculiar province of the metaphysician, and which never get their proper place in the meditations of religious and priests.[2] It also embraces reflexions on the economy of Incarnation and Redemption and all the majestic mysteries which revolve around this great centre. It involves the vast meanings that lie hidden under the simplest words of Holy Scripture, the connexion between the Old and New Testaments, the prefiguring of our Divine Lord, the lofty place of the Virgin Mother in the economy of Redemption, the sacramental system, and finally the relations of the Church to its Divine Spouse on the one hand and on the other to humanity, or, as it is called in the aggregate, human society. And as a necessary consequence it involves considerations on the unique and sublime position of the Catholic priesthood, which by consecration touches the limits of that awful majesty enthroned in light inaccessible; which by election enters so largely into the sacred economy of the Incarnation and the Church, and by vocation is thrown into daily contact with every phase of progress and retrogression, of triumph and suffering marking the onward march of the world.

It has been said that, notwithstanding the thousand volumes that have been published on the subject, the book of meditation for priests has yet to be written. Whosoever shall write it must leave behind those trite and commonplace observations, and those forced interpretations which enter so largely into our

[2] See a noble work on this subject: *Lessius de Proprietatibus et Moribus Divinis.*

meditations; and take up the deep and solemn meanings that lie in and around every text and passage bearing on the awful solemnity of the priesthood. And he must draw more largely on the meditations of Catholic philosophy than has hitherto been done; and that awkward word, metaphysics, must be seen to contain mystical meanings that are quite beyond our province to investigate and examine.

Meanwhile we shall do best perhaps by taking for our masters in spiritual science those authors who bear the imprimatur of the Church and have St. before their names.[3] "*Melius est petere fontes, quam sectare rivulos.*" And we should always bear in mind that the Fathers are our guides to the hidden meanings of the Scriptures; and that a more fruitful meditation can sometimes be made on a line or a word taken from Holy Writ, and interpreted by the Saints, than on pages of vague and empty commonplaces.

Finally, each one must have his own master in the spiritual life; for here too is there a "discernment of spirits". I have before me at this moment the spiritual works of St. Aloysius and of St. John Berchmans. They are very beautiful; and to certain minds they would be not only useful, but consoling. Yet others will turn with more eagerness to St. Anselm or St. Bernard. In such a matter it would be useless to advise. Each must follow his saintly guide, as implicitly as Dante followed Virgil

Ser la impacciata via, retro al sua duca.

On the kindred subject of spiritual reading, perhaps not quite enough time is given in our colleges and seminaries to the Lives of the Saints. The abstract does not so materially affect us as the concrete; and the loftiest ideas and most sacred principles must be shown, reduced to action in the daily lives of men and women like ourselves, if we are to understand them aright, by reducing their lessons to daily practice. Now, the growth and development of this Catholic theogony, which is

[3] We take the opportunity of recommending a little book not much known in Ireland, but in frequent use amongst the French clergy, and of which Father Cardella, S.J., Collegio Romano, writes: "I remember when reading the *Meditations, Soliloquies and Manual,* which go by the name of St. Augustine, having often wished to see them translated into English, either in the whole or in part; precisely because there is so much theology there, so touching, so forcibly and sweetly raising the heart from this lonely vale of tears to our God."

known under the generic name of "Lives of the Saints", is perhaps the most curious feature in the long and varied history of the Church. On this point we quote a non-Catholic writer, who apparently has but little sympathy with that school of sceptics and scoffers of which Gibbon may be considered the chief.

> There is the historical fact, which admits of no mistake, that they [stories of the Saints] grew up in some way or other, that they were repeated, sung, listened to, written, and read. Wherever church was founded, or soil was consecrated for the long resting-place of those who had died in the faith, wherever the sweet bells of convent or of monastery were heard in the evening air, charming the unquiet world to rest and remembrance of God, there rested the memory of some apostle who had laid the first stone, there was the sepulchre of some martyr whose relics reposed beneath the altar, of some confessor who had suffered there for his Master's sake, of some holy ascetic who in silent, self-chosen austerity had woven a ladder there of prayer and penance, on which the angels were believed to have ascended and descended. It is not a phenomenon of an age or of a century; it is a characteristic of the history of Christianity. For fourteen hundred years these histories held their place, and ran on from age to age, from century to century; as the new faith widened its boundaries and numbered ever more and more great names of men and women, who had fought and died for it, so long their histories, living in the hearts of those for whom they labored, laid hold of them and filled them, and the devout imagination, possessed with what was often no more than the rumor of a name, bodied it out into life, and form and reality.

And concerning the principle which we have laid down above, the same writer adds:

> To try and teach people how to live without giving them examples in which our rules are illustrated, is like teaching them to draw by the rules of perspective, and of light and shade, without designs to study them in; or to write verse by the laws of rhyme and metre without song or poem in which rhyme and metre are seen in their effects. It is a principle which we have forgotten, and it is one which the old Catholics did not forget. We do not mean that they set out with saying to themselves "we must have examples, we must have ideals"; very likely they never thought about it at all; love for their holy men, and a thirst to know about them, produced

the histories; and love unconsciously working gave them the best for which they could have wished. The boy at school in the monastery, the young monk disciplining himself as yet with difficulty under the austerities to which he had devoted himself, the old halting on toward the close of his pilgrimage, all of them had before their eyes, in the legend of the patron Saint, a personal realization of all they were striving after; leading them on, beckoning to them, and pointing, as they stumbled among their difficulties, to the marks which his own footsteps had left, as he had trod that hard path before them. It was as if the Church was ever saying to them: "You have doubts and fears, and trials and temptations, outward and inward; you have sinned perhaps, and feel the burden of your sin. Here was one, who like you, *in this very spot*, under the same sky, treading the same soil, among the same hills and woods and rocks and rivers, was tried like you, tempted like you, sinned like you; but here he prayed, and persevered, and did penance, and washed out his sins; he fought the fight, he vanquished the evil one, he triumphed, and now he reigns a saint with Christ in heaven. The same ground which yields you your food, once supplied him; he breathed, and lived, and felt, and died *here*; and now from his throne in the sky, he is still looking down lovingly on his children, making intercession for you that you may have grace to follow him, that by and by he may himself offer you at God's throne as his own." It is impossible to measure the influence which a personal reality of this kind must have exercised on the mind, thus daily and hourly impressed upon it through a life; there is nothing vague any more, no abstract excellencies to strain after; all is distinct, personal, palpable. It is no dream. The saint's bones are under the altar; nay, perhaps, his very form and features undissolved. Under some late abbot the coffin may have been opened and the body seen without mark or taint of decay. Such things have been, and the emaciation of a saint will account for it without a miracle. Daily some incident of his story is read aloud, or spoken of, or preached upon. In quaint beautiful forms it lives in light in the long chapel windows; and in the summer matins his figure, lighted up in splendor, gleams down on them as they pray, or streams in mysterious shadowy tints along the pavement, clad, as it seems, in soft celestial glory, and shining as he shines in heaven. Alas, alas, where is it all gone?[4]

There is no need of adding anything to this threnody, except to say that it would be difficult for the young student in college to understand his Breviary without a familiar knowledge of

[4] *The Eclectic Review*, New Series, Vol. III, Art. "The Lives of the Saints".

the saintly lives, the short abstract of which it will be his daily privilege to read; that it would be useful in the composition and delivery of sermons to be able to quote striking instances of saintly virtue or the miracles attached to lives of heroic sanctity; and that no better incentive for a young student can be found to urge him on in the path of zeal and holy ambition than the splendid examples that are found amongst the lives of God's favored ones. Hence too, may be read with profit, not only the lives of canonized saints, but of holy men, particularly holy missionaries, who have not yet been raised upon the altars of the Church, but who exercised a deep and lasting influence on their ages, such as the Curé of Ars, M. Olier, Père Eudes, Don Bosco, Father Faber, etc.

P. A. SHEEBAN.

[TO BE CONTINUED]

## THE PRIEST'S RESOLUTIONS AND RESOLUTION.

NO priest will be found in whose history, resolutions to do better, to lift life to a higher plane, have not been frequently made. Wherever the consciousness of sin or failure enters a life that cherishes active aspiration after better things, the impulse to make resolutions follows directly. This is beautifully indicated in the Act of Contrition, which is an abiding element in the piety of every Catholic. Its words show that we bring together, by conscious intention, the thought of God and His claims upon us, the recognition of sin or failure, and a firm resolution to correct failure and make atonement. These intentions are nothing other than the action of the ideals of spiritual life through whose light we review our weakness, inadvertence, or defeat.

It may be that routine and lack of depth leave the words of the Act of Contrition without new effect in the life of the priest, but when that Act is analyzed, it brings him into the presence of God, leads to judgment of failure to profit by that sanctifying Presence, and rouses him to the assertion of new loyalty in the terms of a resolution. If the Act of Contrition is elementary in the piety of any Catholic, it is supreme in the devotion of a priest. It includes in a detail of his life the whole philosophy of Redemption and the immediate claims of

Christ upon the personal and ministerial life of the priest, who is His representative in the unfolding work of Redemption.

The serious outlook upon human and divine life that is expected of every priest should lead him to clothe the Act of Contrition with dignity and to give to it abiding effect. It can never be a trifling matter in his life to place himself in the presence of God, to judge himself in the light of that Presence, and to bring the strength of his wisdom into his sorrow for sin. Every confession furnishes an occasion to repent for sin and to bring resolutions to effective expression. But there are other occasions connected with the devotions of a priest, which open his heart to the touch of spiritual inspiration. At this point, there is not so much a question of sin as there is of longing for deeper insight into the abundant life that Christ came to give. What is held in mind is a positive constructive attitude toward spiritual excellence, an ambition to deepen insight into spiritual truth, to improve understanding of the aversions of human nature from the claims of Divine life, and mastery of the secrets of will and grace, which promise spiritual enrichment.

## I.

Every meditation of a priest is supposed to terminate in a resolution. A time for quiet reflection is selected, during which the soul has the right of way. All other claims on attention and energy are suspended. All duties of the ministry, sacred as they are, are for the moment set aside. The right of the members of a congregation to the services of a priest yields to his personal spiritual interests as these are served during the moments daily, when he is, by fixed arrangement, in the Divine Presence. The beautiful tradition that leads a priest to " place himself in the presence of God " suggests all of this. The fruit of daily meditation is gathered in the resolutions that terminate it.

Annual Retreats are nothing other than extended meditation. During the days reserved to them every year, the priest cuts all of his contacts with the duties of his ministry, suspends all secondary claims on attention, and gives himself up to consecutive reflection on the drift of life as a whole. Thorough self-examination brings to view the inadvertences,

indifference, lack of spiritual ambition and tyrannies of habit, which so easily insinuate themselves into life. These are recognized and judged impersonally under direction of a Retreat Master, who interprets not only behavior to each priest, but also the claims of Christ upon him for complete love. The silence that is imposed is intended to eliminate the distraction that social intercourse among priests during Retreat would make inevitable. When one priest is in the presence of one hundred or two hundred others, all of them intent in the same serious way on the work of bringing Christ and self together in the unity of spiritual life, the prevailing spirit, example and common direction of effort supply immense strength to everyone of good will who is thus privileged.

Now, the outcome of an Annual Retreat is found in the resolutions to which it leads. Solid foundations for them are prepared, constant appeal to good will, deeper self-knowledge and leisurely deliberation prepare the way as such resolutions sink into life and take command of it. Thus, those taken at the time of Retreat ought to promise the lifting of our action and aspiration permanently to a higher level. And when the word higher is here used, measurement is taken in relation to Christ, who is the Way, the Truth, and the Life.

## II.

Going back to our general thought and looking upon clerical life from that standpoint, we meet many types of priests, who may be classified according to the place that all spiritual resolutions take in their lives. We meet, first, those who take a completely indifferent attitude toward them. Priests of this kind are conscious of no self-questioning, complacently satisfied with themseles as they are, and they assume that they are quite as good, as spiritually minded as they need to be. Health leaves nothing to be desired; prestige is secure; indiscreet praise corroborates their own good opinion of themselves. Conscience is quiet. No particular or significant sins disturb their placidity. All is apparently well.

Now, without meaning any offence whatever, without wishing in any way to depreciate the quality of priestly life, we find in such a type a slight hint of the Pharisee. He prayed in the temple as would a man who had a quiet conscience. He

was satisfied with himself, and he so informed his Divine Master. The lowly Publican, who stood afar off, confessed his sin and sought forgiveness, manifested an uneasy conscience and a longing for the Divine strength, of which he had need. Our Blessed Lord tells us that the Pharisee was not justified before God, and that the Publican was justified. We thus find striking corroboration for the well known line of Cardinal Newman, "To be at ease is to be unsafe." Another writer stated the same truth paradoxically when he said that a bad conscience is a good thing to have, and a good conscience is a bad thing to have. If we take the terms "good" and "bad" as here used, to mean an undisturbed or disturbed conscience, an important lesson may be found. The so-called good conscience alluded to involved no need of resolutions to bring life nearer to God. The so-called bad conscience indicated a place for resolutions to satisfy the spiritual longing that was expressed.

This attitude of self-complacency, which recognizes no need of resolutions, is made possible when only the most rudimentary spiritual aims are cherished, and when no habit of self-examination acquaints one with one's failings. By so defining the virtues of the priestly life as to minimize their demands to the point where nothing more is expected than what can be done comfortably, this self-complacency is easily achieved. Definitions of duty, zeal, humility, forgiveness, obedience, honesty, justice and personal refinement can be so shaped as to be satisfied easily and leave conscience undisturbed. In our traditions of clerical humor, this condition is indicated as one outcome of the study of moral theology.

The same effect can be achieved by a kind of minor rationalism, which substitutes one's own notions of the details of spiritual life for those laid down by Christ and interpreted with authority in our spiritual literature. A priest can live according to such rationalistic interpretation of mortification, penance, prayer, worship and aspiration, without being in any way disturbed as to his spiritual condition. In ways like these, self-complacency can so dominate conscience as to leave its victim satisfied, but on a very low spiritual level as judged by the ideal of Christ.

We come now to the type of priest who is not quite satisfied with himself. He recognizes in a measure the claims of spiritual life upon him and recognizes his shortcomings. As a result of this, he perceives the need of resolutions, and he makes them. They endure for a short time. They were not intelligently made and therefore they sink gradually back to the vanishing-point in the perspective of spiritual life. We meet here resolutions without resolution. They are not the outgrowth of accurate self-knowledge, nor do they incorporate that reverent and secure hold on spiritual ideals which is expected in the life of a priest as a spiritual expert. Such resolutions relate to actions and not to qualities of temperament, from which actions result. The child, which by force of imitation places a stick in the sand, expecting it to live and show growth at once, is no more mistaken in its way, than is a priest who places a resolution in his mind without rooting it in conviction and making it live in that rich soil by the refreshing waters of Divine grace. We build, by resolutions properly taken, the Jacob's ladder, by which we mount to Christ. When the rungs are firm and securely placed in the uprights of the spiritual ladder, we mount with sure, gradual steps to the heights where Christ dwells. Resolutions made with words without substance and not securely fitted in their places, bend and break under the pressure of our feet, and we stumble, if we do not fall.

No resolution in spiritual life should be made lightly. If a detail is significant enough to invite attention and correction, it can not be insignificant. The dignity of life and the authoritative call of Christ invest details with wide meaning in spiritual life. Thus it is that all resolutions should be so made as to bring us nearer to Christ with effective loyalty. If insight into facts and appropriate effort to organize spiritual vision into life be lacking, resolutions are vain.

We come finally to the type of priest for whom all resolutions are serious. He undertakes study of temperament, limitations and behavior. He adopts an impersonal way of looking at himself and does so with intelligent, leisurely courage. He discounts none of the claims of Christ upon him. He admits them fully and seeks to know Christ better day by day as experience contributes to his wisdom and as aspiration

makes effort welcome. Neither temperament nor laziness, resentment nor selfishness, love of ease nor self-complacency can divert attention away from efforts at self-knowledge and the sanctioned claims of spiritual truth. Self-examination, meditation, spiritual reading and sympathetic relations with one's spiritual director give proof of a supreme desire to embrace the privileges of sanctity assured to those who seek them. The resolutions that thus rise to the surface of the waters by their spiritual buoyancy, carry to Christ daily on the distant shores, messages of love and proofs of it, for which our Blessed Lord waits.

III.

One will readily infer from the foregoing that intelligence in making resolutions is always necessary to accomplish their desired effect. It would be a mistake so to conceive of spiritual ideals as to remove them from the field of practical achievment. Over-idealism is as great a mistake in spiritual life as it is in social life. While no human mind can overstate the dignity, authority and beauty of Christ, it is possible so to shape one's conception of His demands as to make their realization impossible and to discourage effort toward it. If Christ is the finisher of each life, He is in a more significant way the finisher of the life of a priest. Hence, His demands must be interpreted in intimate relation to the details of life, and in such a way as to make those claims reasonably easy of satisfaction.

Spiritual aspirations should be measured to one's time, power and place. The next step in spiritual life is always the important one. The ultimate goal of that life is reserved to the end of the journey. Even the saints, who are commended to us as interpreters of the Divine vision, were themselves haunted by the desire to know Christ more completely and to organize that knowledge into brave achievement. In spiritual life as elsewhere we should neither "neglect the possible nor attempt the impossible". This means that we should cherish spiritual ideals always and be satisfied with such achievement of them as daily life and personal limitations make possible. Were this not the case, how could anyone feel assured in approaching Christ.

## IV.

Granting that resolutions are properly made and immediately organized into the deliberate concern of spiritual life, what subsequent fate awaits them. This question arises because of the prospect of instability ordinarily found in human nature. Resolutions are not automatic. They involve care. It may occur that after a resolution is made circumstances arising later will suggest modification. Because of health, "the doctor's orders", the incurring of unexpected duties, later wisdom which should have prevented action, a mood of spiritual relaxation may act upon the mind and stir impulses to diminish the exactions that were originally intended in good faith. Now it may readily be the case that there is truth in these claims and they should be respected, but they may also appear as phases of self-deception and relaxed zeal. The safer way to deal with a problem of this kind is to state it fully and impersonally to one's spiritual director, and to accept the decision of the latter with unfaltering determination. It may be that one underestimated one's strength and missed many factors in the situation to which a resolution relates. In even such a case, the guidance of a spiritual director will insure adequate protection against self-deception and insure the sympathetic recognition of personal limitations, which is always found in the worthy traditions of spiritual life.

When a resolution is honest and intelligent, it is consistent. We find involved here, not only the course of action determined upon, but also such re-arrangement of related aspects of personal life as will insure obedience to it. Thus, for instance, a resolution against a particular sin implies that one will extend watchfulness out to the occasions from which temptations arose. Neglect of this wider outlook is the promise of failure. The front-line of defence against any sin is located where temptations arise. To build verbal defences against sin as an action, and pay no attention to temperament and circumstance that invite it, makes resolution futile.

But there are positive as well as negative tasks at hand. These relate to the development of the supplementary strength that is demanded in order to make sure the spiritual improvement aimed at. This would involve better understanding of the problem through meditation, the seeking of Divine grace

through prayer, and choices in spiritual reading, no less than watchfulness, which insure the supplementary strength in question. Spiritual life is not merely emotional. It is rooted in elementary spiritual truth. Improved knowledge of that truth buttresses resolutions with superlative strength.

V.

With these truths in mind, general practice in the making of resolutions may be described with ease. They should not be made flippantly, without clear knowledge of the need of them or foresight of the difficulties of readjustment that they will create. They should be made singly, one at a time. When they are approached in the right manner and formulated intelligently, the work of incorporating them into everyday life will engage the surplus energy and attention that can be spared. Any resolution properly made lifts a part of life toward the spiritual heights, and all life takes a general bend toward them. The benedictions that will follow a resolution properly made and obeyed with courage will be spread over all life.

Speaking in a general way, the first resolution that should be made ought to relate to one's greatest weakness at the moment. A battle-line is only as strong as its weakest point. The spiritual life of the priest must be conceived as one complete life, in which the divine and the human merge. All of the details of that life meet in the unity of the battle-line thrown in front of the soul. It will not be stronger against the forces of evil than its weakest point. *Bonum ex integra causa: malum ex quocunque defectu.*

All life, in that it is life, is action. Up to the level of physical maturity, this means growth, unfolding of powers, new adjustments, development of organs and their orderly functioning. At and after the stage of maturity in physical life good health involves no further development, but rather equilibrium, prolonged life and resistence against disease. Christ is our spiritual Life. We never meet in the course of it the plane of final maturity. We are being completed, but we are never complete in Christ. Hence faith that is living may not be idle. It should be extended constantly into widening domination of the priest's entire outlook upon

himself, human life and God. Graces should not be idle. They are a form of supernatural power to be shared with increasing richness as they penetrate more deeply into the recesses of life and bring to faculties, power and motive in spiritual transformation. Natural strength should not be idle. Its assistance is involved, as will coöperates with grace, and the daily Communion of the priest in the Holy Sacrifice of the Mass nourishes him into the vigor of Divine life. Thus living, in the Christian sense, means growing vision, deeper insight into self, progressive transformation, and the placing of all of the intangible compensations of spiritual life in the keeping of Christ. Resolutions are meeting-points of nature and grace as the soul moves on. Like magic wands they extend over all life and call forth the answering beauties of Divine Life in thought, aspiration, and word.

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## THE COUNCIL OF TRENT AND TRADITION. I.

HALLAM, in a foot-note to a page of his *Introduction to the Literature of Europe,* written in 1839, has the following arresting remark: "A strange notion has been started of late years in England, that the Council of Trent made important innovations in the previously established doctrines of the Western Church; an hypothesis so paradoxical in respect to public opinion, and, it must be added, so prodigiously at variance with the known facts of ecclesiastical history, that we cannot but admire the facility with which it has been taken up. . . No general council ever contained so many persons of eminent learning and ability as that of Trent; nor is there any ground for believing that any other ever investigated the questions before it with so much patience, acuteness, temper, and desire of truth. . . Impartiality and freedom from prejudice no Protestant will attribute to the fathers of Trent; but where will he produce these qualities in an ecclesiastical synod? But it may be said that they had only one leading prejudice, that of determining theological faith according to the tradition of the Catholic Church, as handed down to their age..."[1] What

[1] Vol. I, pp. 539, 540 (London, 1843, 2nd edition).

Hallam here recognizes as a fact, and names a prejudice, is exemplified in other councils besides Trent. The Church has always based her doctrines on tradition, and in doing so, she has but acted in conformity with her divine constitution. What is especially characteristic of Trent is that, besides actually using tradition, the fathers there assembled solemnly defined its authority as an integral part of the sources from which the Church derives her knowledge of revelation. The importance of the decree, both as an unequivocal reply to the aberrations of the Reformers, and as a formal declaration of doctrine, valid for all time, is obvious; and one is naturally inclined to think that its history would receive no little attention in the various accounts of the Council. A brief glance, however, at some of these will show that this is not the case.

There may be said to be two historical traditions with regard to the Council of Trent—associated with the school of Sarpi and the school of Pallavicini.[2] In an examination of the decree on tradition, two questions will readily suggest themselves, viz. what were the circumstances governing the introduction of the topic to the Council, and what was the actual course of the discussion and final fashioning of the decree. With regard to both points, let us consult some members of these two schools.

Sarpi's chief contribution consists of speeches put into the mouth of some of the theologians at the preliminary meetings, and a stern rebuke which these provoked from Cardinal Pole;[3] this account, however, according to Ehses,[4] is simply the fruit of Sarpi's imagination, although Merkle accepts it as authentic.[5] Pallavicini describes the history of the decree through several pages, and his account is based on a study of the original documents.[6] Jurieu is clearly following Sarpi in his presentation of the preliminary arguments of the theologians.[7] Dussance, in an introductory essay, makes no reference to the

[2] For an excellent discussion of the historical value of Sarpi and Pallavicini, see *Dublin Review*, 1852, pp. 184-219, "Historians of the Council of Trent".

[3] *Historia del Concilio Tridentino* (Geneva, 1629), Lib. II, pp. 154-157, 158, 164, 166.

[4] V, p. 28, note 2; cf. ibid., p. 11, note 4. (*Concil. Tridentinum*, ed. Soc. Goerresiana.)

[5] Ibid., I, p. 487, note 3.

[6] *Istoria del Concilio di Trento* (Roma, 1833, Tom. II), Lib. VI, c. 7, pp. 39-49; c. 11, pp. 62, 66-68; c. 14, pp. 80-82, 83, 84, 89.

[7] *History of the Council of Trent* (English Trans., London, 1684), p. 83.

disputes as to the proper order of procedure, and merely mentions the decree in tradition.[8] Prat is somewhat more detailed on the former point, and indicates some of the more obvious difficulties with regard to the decree itself.[9] In an article in *Études,* Desjardins[10] gives a good account, from the standpoint of theology, of the decree, but is not concerned with the story of its development in the council. André,[11] whose account is based on Pallavicini and Prat, barely refers to the dispute as to procedure, although he gives a more extended notice of the differences of view on tradition. Tizzani[12] is also very brief in his account of both topics, doing little more than alluding to the opposing views as to the method of procedure, and stating that the decree was eventually passed.

If we turn to the general histories of the Papacy, we shall find that there too—as was to be expected—only a brief notice is devoted to the decree. Pastor[13] merely mentions the dispute as to the method of procedure, and chronicles the passing of the decree itself, giving the dates of the particular and general congregations which dealt with the matter. Ranke[14] also makes only a passing reference to the decree, and the disputes as to procedure. Hergenröther's account is somewhat more detailed.[15] It is obvious, then, that this decree has not been fully treated by the historians of the Council. Pallavicini's account, of course, still stands good; but, in a work devoted to the history of the whole Council, one cannot expect to find an exhaustive description of each particular decree, and, moreover, he was hampered by the polemical purpose which inspired his labors—the refutation of Sarpi.[16] This compelled

[8] *Le Saint Concile de Trente,* Tom I, pp. cxxiii-xix, cxxviii.

[9] *Concile de Trente,* Tom I, pp. 118, 126-128, 133.

[10] *Études* (June, 1873), pp. 875-890. "Le Decret du Concile du Vatican sur la Tradition." . . . The decree of Trent is discussed, pp. 883-887.

[11] *Histoire des Conciles* (Paris, 1855), Tom VI, pp. 199, 201-203. (André completed the work of de Sauclières.)

[12] *Les Conciles Generaux* (trans. by Doussot, O.P.), Tom IV (Rome, 1869), pp. 264, 265-8.

[13] *History of the Popes* (English trans., Kerr, London, 1923), Vol. XII, pp. 244, 259.

[14] *The Popes of Rome* (English trans., London, 1846), Vol. I, p. 151.

[15] *Kirchengeschichte* (ed. 4. Kirsch., 1909), Vol. III, pp. 193, 194.

[16] Theiner exaggerates the influence of this purpose, when he refuses the title of "history of the Council" to the work of Pallavicini. [*Acta Genuina SS. Oecumenici Concilii Tridentini* (Zagrab., 1874), Tom. I, p. IV.]

him to interrupt the sequence of his narrative in order to consider the statements of the notorious monk. It is, therefore, not entirely useless to attempt to cover the ground again, especially now that the material necessary for the work is available in the magnificent volumes on the Council published by the Societas Goerresiana.[17] Such an attempt will both confirm once more the value of the work of Pallavicini, and at the same time supplement it in some points. In any case, the words of the writer of the *Dublin Review* article already referred to, are as true to-day as they were over seventy years ago. ". . . a really critical history of the great assembly is still felt by all, both friends and enemies, to be a grave desideratum in English theological literature". If this is true of the history of the Council, it is also true of the particular decree on tradition.

The bull of indiction of the Council *Laetare Hierusalem* (19 November, 1544)[18] had defined three topics for discussion—dogma, reform, and peace; and Farnese in a letter of detailed instructions (31 December, 1545) had explicitly commanded the legates to begin with the question of dogma.[19] The reasons for this course are set forth by Pallavicini (Lib. 6, chap. 7). But the legates as early as 6 January, 1546, had realized that this plan was practically impossible.[20] They write that they have noticed that the opinion of the majority is in favor of beginning with the question of reform, since it is chiefly from the prevalence of abuses that heresy has arisen. They have, therefore, held a consultation together as to the attitude to be adopted in the very probable event that the Council wish to treat the three points together. It seemed to them impossible to attempt to resist such a declared intention; but, on the other hand, they have decided that reform must be universal. Should the Council show any sign of resisting this, then they are determined to show their teeth. They ask that an intimation of the wishes of the Pope be sent them as soon as possible, since they will be obliged in the next congregation—now that all preliminaries have been disposed of—to enter on the real

[17] All references, if not otherwise specified, are to these volumes.

[18] IV, pp. 385 foll.

[19] X, pp. 290 foll.

[20] X, pp. 297 foll.

business of the Council. In a letter of 9 January [21] they again state that the wish to begin with reform is universal, and that they are awaiting a reply to their letter of 6 January. They will delay matters until they have received it. Farnese, in a letter of 13 January,[22] acknowledges the receipt of the legates' letter of 6 January. On 14 January,[23] the legates announce that in a congregation of 13 January they have suggested that the fathers should think over the topics proposed by the Pope, and also the best method of discussing them. This was done in order that the reply to the letter of 6 January might have time to arrive before they should be compelled to come to some decision. They also again emphasize the fact that the majority desires to begin with reform. In a letter to Farnese, 19 January,[24] they describe the state of opinion manifested in the meeting of the previous day. Some considered that it was absolutely necessary to begin with the question of reform, as there was no hope of any real purpose being served by a discussion of points of faith, if previously the cause of all false doctrine, viz. moral decadence, had not been dealt with. Others—few in number—held that the faith is the base and foundation of a Christian life, and that therefore dogma must be considered first; they also argued that this point was put first in the Pope's Bull. Others—and the majority—maintained that the two questions should be treated together, and that, in fact, it was not easy to separate them, as there was no dogma which had not some abuse attached to it, and no abuse which did not involve the misinterpretation of some dogma.[25] The legates had managed to postpone the dicision of the dispute, in the hope that this would give them time to receive the reply from Rome which they had already requested. Two days [26] later Farnese wrote to the legates that the question of dogma must be put first; and he repeated this in a letter written on the same day to Cervino.[27] He insists that the Pope is determined that this order should be followed, not because he desires that the question of reform should be

[21] X, 307. [22] X, 309.

[23] X, 312. [24] X, 317.

[25] Cf. I, 379 for a summary by Massarelli of the reasons of the various parties. Also, cf. II, 374.

[26] X, 321. [27] X, 323.

postponed, but because this is the proper order in which the matters in question should be treated. He beseeches Cervino, for the love of God, not to put the cart before the horse, and to permit reform to be treated before the question of dogma. Reform has already been taken in hand at Rome itself, but at the Council the question of dogma must come first.

However, before these emphatic letters of Farnese could reach Trent, the fathers had decided that the two questions should be treated together.[28] This decision was conveyed to Farnese in a letter of 22 January.[29] After hinting, in no ambiguous terms, that they are still waiting for a reply to their letter of 6 January, they proceed to give an account of the manner in which they have had to deal with those who insist on having the question of reform considered first. This party has been most diligent in trying to win over the fathers to its manner of thinking, and the legates, both in private conversations, and in the congregation of this present day, have been compelled to use their utmost endeavors to meet their arguments. They themselves had relied chiefly on two arguments. Beside the fact that the proposed method of procedure would be in direct contradiction with the bull of indiction, they had with great effect argued from the results of putting off deliberation on the question of faith. The result of their efforts had been that the Council, with the exception of a few members, had decided that the two questions of dogma and reform should be treated together, despite the efforts of the Cardinal of Trent, who, in a written speech, painted in the most glowing colors the need of reform. Knowing well that this decision was not in accordance with the order determined by the Pope, the legates are careful to add that they feel sure that this day has been conspicuously auspicious for the honor and reputation of the Holy See, because it was abcolutely necessary that the question of reform should be taken in hand forthwith, and not delayed so long as to give the opposition in Germany the opportunity of making capital of the apparent reluctance of the Council to take in hand a work of such crying importance.

[28] I, 384; II, 375, 424; IV, 569.
[29] X, 326.

In a letter of the next day[30] written by Cervino to Maffeo at Rome we find further details as to the dispute on this point. He too refers to the speech of Madrucius, the Cardinal of Trent, and shows how the legates had cleverly turned all his arguments against him, by pointing out that zeal for reform should begin at home.[31] At the Diet of Worms the Emperor had decided to await the results of the Council's labors in the matter of dogma and reform, and if no progress was visible he had promised to convene another conference to deal with the matter. The Papal party had nothing so much at heart as to prevent the discussion of such questions by a secular assembly; and the legates rightly judged that the possibility of the promise of the Emperor being fulfilled would have great weight with the fathers. They had therefore pointed out that if the Council refused to face the question of faith as well as the question of reform, they would in effect be giving at least a specious ground for the proposed action of the Emperor, and the future conference at Ratisbon would be canonized by their refusal to treat of the very questions which called for settlement.

There reached Trent on 26 January, the letter of Farnese of 21 January:[32] the legates replied on the following day.[33] They again remind Farnese that they had had to wait so long for the reply to their letter of 6 January, that they had been compelled to take a decision on their own responsibility. As to commencing with the question of dogma alone, they bluntly state that this is impossible. They had been compelled to agree to the simultaneous treatment of the two questions, in order to avoid the necessity of putting aside the discussion of dogma altogether. They request that the Pope be asked to approve what they have done, and also suggest that in future a little more promptness be shown in the correspondence from Rome. In a letter of the 2 February[34] the legates give their reasons

[30] X, 328.

[31] The force of the remarks of Cervino will be obvious when it is remembered that at that very moment the Cardinal of Trent was in possession of the two episcopal sees of Trent and Brixen, was a man of very great wealth, and was seeking to acquire for himself the archiepiscopal see of Salzburg. Cf. X, 326, note 17.

[32] X, 321; cf. *supra*.

[33] X, 342.

[34] X, 354.

at greater length, insisting especially on the fact that unless they had agreed to the discussion of the two topics together, the opposition party would have been able to draw the Council with them in demanding that reform alone must be first disposed of. They detail eight reasons which had moved them to their decision, but add that even now it is not too late to go back if His Holiness should so desire.

It is not difficult to see in these letters the straits to which the legates had been reduced by the non-arrival of a reply to their letter of 6 January, and also their skill in keeping the Council apparently busy, while they could make up their minds what line to adopt in very difficult circumstances. On the one hand they were tied by the terms of the bull, and on the other they dare not directly refuse the discussion of reform, for fear lest the Council should be against them, and taking matters into its own hands, should insist on such discussion, and leave the question of dogma in the background. They even state that the absence of any reply had been interpreted by them as an indication that the Pope wished them to act on their own initiative. And after the receipt on 26 January of Farnese's letter of 21 January which reiterated the order that dogma alone must first be considered, the legates, while justifying their action in their letters to Rome, were compelled at the same time to use their utmost endeavors to persuade the fathers to go back on the decision taken on 22 January to discuss both dogma and reform together.[35] The reason alleged by Cervino for this change of front was that it was not fitting to proceed with a matter of such moment in the absence of so many prelates and other persons of importance who even then were on their way to join the Council at Trent.[36] The action of the legates had not passed without censure; although it had been decided in the congregation of 22 January that the two questions should be treated together, nevertheless the legates were able up to as late as 3 February to arrange that the decree on this point should be postponed.[37] This had called forth the

[35] This was again repeated in Farnese's letter of 27 January, received by the legatees on 31 January. II, 376; X, 340.

[36] II, 425, 427. Pratanus gives a vivid account of the negotiations in this direction between the two legates (Cervino and de Monte), and the Cardinals Tridentinus and Giennensis (II, 376 foll.).

[37] IV, 577; II, 378.

remark from one or two prelates that the Council was being hoodwinked by the legates, and that it was waste of time for the fathers to pass any resolutions, if the legates could at their own discretion settle matters as they pleased. These sentiments were severely censured by Cardinal de Monte.[38]

Farnese,[39] in a letter of 7 February, announces a qualified approval of the Pope of the legates' action, trying at the same time to insist on the original rule—that the question of dogma be accorded the first place in the deliberations of the Council. The Pope fully understands the reasons which have led the legates to go as far as they have; and as it would not be possible to enter again on the discussion of the matter without saying that they were forced to do so by an express order from Rome (an acknowledgment which would be the occasion of great scandal and unrest) he is willing that, without directly seeking to bring about a revocation of the decision already taken, they should endeavor to reduce it to its proper proportions, viz. not that reform should be set aside altogether, but that in some way the question of dogma should be given first place. Maffeo also in a letter to Cervino states that the Pope is satisfied with the legates' action.[40]

The apparent dilatoriness of Rome in replying to the letter of the legates of 6 January, may cause some astonishment, and calls for explanation. Sarpi solves the difficulty by saying that the Pope was not much interested in the Council, as his mind was occupied with the question of war. Pallavicini rightly rejects this suggestion: he points out that a matter of such importance needed careful consideration, and the Roman Curia is not accustomed to act in a hurry. This explanation is amply borne out by the actual facts as recorded in the various letters dealing with the matter. It was already 13 January when Farnese acknowledged the receipt on that day of the letter of 6 January,[41] and while doing so, he added that the Pope has not as yet seen it. On 21 January Farnese writes that at last he can give the legates a reply to their inquiry. He excuses the delay—his last letter was dated 13 January—by pointing out that the Pope had wished to hold more than

[38] I, 26; cf. II, 378; II, 427.
[39] X, 370.
[40] X, 372.
[41] X, 309.

one meeting to take counsel on the fundamental points at issue, and the last of these congregations had been held that very day. Hence it is clear that although twenty days elapsed between the dispatch of the legates' letter, and the receipt of the Pope's reply, (6-26 January), yet the actual time taken at Rome over the discussion of the matter cannot have been longer than seven days (14-21 January).

It is interesting to note the almost casual manner in which the idea of a decree on Scripture and Tradition was first conceived. As the legates on 7 February[42] were still waiting for the answer to their letters of various dates, and as they had to satisfy the Council which was not willing to waste time, they decided to propose that before entering on the question of dogma, the fathers should settle the list of the Sacred Books, which were to be the foundation on which their dogmatic conclusions were to rest. This step would naturally lead to the discussion of tradition and the acceptance of what the Holy Spirit had suggested to the Church since the Ascension. This seems to the legates to be the best manner of approach to the important questions which will have to be discussed, and also will give time for instructions from Rome to arrive. They promise to keep the Council occupied with these questions, at the same time throwing out some words as to reform, lest the fathers be led to believe that the latter found no favor at Rome.

Accordingly, in the general congregation held on 8 February, it was decided to proceed with the decree touching the books of the Sacred Scriptures, and the fathers were to think over the matter before the next congregation.[43] No mention was made of the question of tradition.[44] There was a passage at arms between Fesulanus[45] and the Cardinal de Monte, who claimed the right to change what had already been decided by a congregation. Astoricensis quoted several councils where the decision had rested with the majority; to which the cardinal replied that in those councils the presidents had not been legates of the Holy See, as he himself was; this closed the dispute.

[42] Cf. letter of this date to Farnese (X, 373).

[43] V, 3; II, 379. [44] I, 434.

[45] For the sake of convenience, the Latinized form of designation of the fathers which the *Acta* present, has been retained.

On 11 February, the matter of tradition was first brought before the notice of the fathers, but nothing was decided, as the question of the books of Scripture occupied all the available time. In their letter of that date,[46] the legates report to Farnese that it is necessary to mention tradition in the same decree as the Scriptures, in order to avoid the possibility that if they omit the express acceptance of tradition, it might seem open to the heretics to say "it is not written, therefore it is not true".

In the general congregation of 12 February, Cardinal de Monte clearly put forward the real grounds for the acceptance of tradition, viz. that the faith which is based on revelation comes to us both by Scripture and by tradition, "partim etiam ex simplici traditione per manus":[47] hence the necessity of treating of "traditiones ecclesiasticae". On 15 February, again, mention was made of tradition, but nothing was decided.[48] On 18 February, the question first received considerable attention,[49] although it is noticeable that in place of the word "ecclesiasticae" we now find "apostolicae" used of "traditiones," both in the *Acta,* and in the diary of Massarelli. It does not appear who was responsible for this change, which certainly indicates a considerable step toward a more exact definition. On that day, the sections into which the fathers had been divided, each under the presidency of one of the three cardinal legates,[50] held a meeting, in which the main question proposed for discussion was, whether they should begin with the matter of tradition or with the abuses connected with the Sacred Books.[51] The view of the majority of the section under Cervino was that they should begin with tradition. Asturicensis, indeed, was of opinion that the matter was not one on which the Council should be asked to spend its time—it could reasonably be intrusted to the consultant theologians. He appears to have been alone in this astonishing ignorance of the vital importance of the matter under debate. Pallicea

[46] X, 378.

[47] V, 7.

[48] V, 9, 10; I, 31, 32; I, 479 foll.

[49] V, 10; I, 33; I, 483 foll.

[50] The composition of those sections had been made public on 29 January (II, 426). Pratanus, however, gives the date as 26 January (II, 375).

[51] V, 10, 11; I, 483 foll.

trensis would first accept "traditiones," then proceed to the acceptance of "ecclesiasticae consuetudines, decretales, et constitutiones necnon sacrosancta antiqua concilia." This suggestion brings before us a point which we shall later find the Pope himself advancing. As we shall see, the final decree did not include in its scope the decrees of councils, and the official acts of the Pope; much less did the Council fall in with the idea of the General of the Servites[52] that the canons of the Apostles, the decrees of general councils, and the decretals of Popes should be included under the term "scripturas sacras".[53] In the votum of Aquensis, we come across a phrase which is similiar to one we have already met in the speech of Cardinal de Monte; he speaks of tradition as coming to us "per manus ab Apostolis". It was Fanensis who made the most important contribution to the debate, when he pointed out, that having accepted the Sacred Scriptures, the fathers were bound also to accept tradition, since both were dictated ("dictatae") by the Holy Spirit. This point was insisted on by Cervino in his summing-up. From his words it is clear that the word "dictatae" does not imply written tradition; it signifies that tradition, in whatever form it exists, owes its origin to the immediate action of the Holy Spirit. He says that Scripture and tradition differ only in this, that one is written, while the other is not, although both come from the same Spirit. He then proceeded to lay it down that all our faith is really the revelation made at different times to men. It can be grouped under three headings, first the sacred books, second the Evangelium of Christ which He did not write, but taught orally and implanted in the hearts of men (though part of it was later written down by the evangelists), and thirdly the teaching of the Holy Spirit. It is clear that here he is thinking of the origin of revelation, not of the actual form in which we in fact may come to a knowledge of it; and this gives us a clue to the reason for the fact that the Council did not eventually include, e. g., the decrees of councils in its final decree. These, indeed, declare to us the revelation of God, but they are not the first recipients of it. There is no men-

[52] So Manarelli: the *Acta* state that he wished them to be received, but not under Sacred Scripture (V, 11).

[53] I, 484.

tion so far of the reason why these traditions should be called "apostolicae". But the Cardinal goes on to point out that it is through the apostles that this teaching of Christ comes to us. He uses a curious phrase of the method of transmission of these traditions—we have them "per insinuationem". By this he wishes to stress the fact that they are not written under inspiration. Again it is clear that he is thinking of the first reception of tradition, not of the method by which we come to a knowledge of them, e. g., by decrees of councils.

The cardinal legates write on 21 February to Farnese,[54] asking for instructions as to the method of procedure after the present question has been settled. They say that, although the Council has not yet accepted the decree on tradition, they foresee no difficulty about it. There are two ways of proceeding after the acceptance of the matter at present under discussion. "La prima sera, che doppo il symbolo della fede, doppo le scritture del nuovo et vecchio testamento, et doppo la traditione di quella parte che non fu scritta, le quali tre cose, come tre sorte de principii essentiali, sono già state appuntate et recevute dal synodo (mettemo per recevuta la traditione non scritta, se ben' non è finita di stabilire, non ci vedendo alcuna difficultà) potremmo seguire, etc." What are we to understand by the phrase "di quella parte che non fu scritta"? It might at first sight appear that it refers to tradition, which exists only in the consciousness of the faithful, and is not anywhere consigned to writing; and there are one or two phrases to which we have already called attention, which might be adduced in support of this interpretation, e. g. tradition comes to us "per manus" or again it is delivered "per insinuationem". But there can be no doubt that the phrase must be understood as excluding, as sources of knowledge of revelation, the Sacred Scriptures. Tradition may in a very real sense be said to cover all the sources of our knowledge of revelation, and the phrase "traditione di quella parte che non fu scritta" here means those sources which are not Sacred Scripture. This is evident from the words of Cardinal Cervino in the debate of 18 February which we have already discussed. Further, it is again made clear by this letter that the decree was not intended to refer to the decrees of general

[54] X, 393.

councils; for the legates, in describing the first suggested method of procedure after the present question had been settled, ask whether they should go on to accept "le traditione ecclesiastice et li canoni de concilii santi et approvati dalla sede apostolica"—words which clearly imply an exclusion of those decrees from the scope of the decree on tradition.

The sections again met on 23 February[55] and agreed that one and the same decree should contain the acceptance of tradition and Sacred Scripture. Some of the fathers were not satisfied with the idea of accepting traditions without defining what they were; but the majority was with Cervino in maintaining that it was necessary only to express their acceptance of tradition, without going into the question as to what were the traditions in point.

[*Conclusion will appear in December number.*]

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## THE COLOR LINE CONSIDERED MORALLY.

### I.

SEVERAL months ago, Mrs. Hoover entertained in the White House the wife of the colored Congressman from Chicago. Naturally the incident roused the interest of the American people. It was a decidedly fascinating item of news that the first lady of the land should serve tea to a woman belonging to a race whose members have been engaged almost exclusively in domestic service. But it was more than an item of news. To the people living in the Northern states it was a most vigorous reminder that recently they have been confronted with an increasing number of Negroes who present themselves not as servants but as competitors. It was a symbol of the invasion of the Negroes into the factories, offices, and schools of the North. It was evidence that the Northern cities are facing a Negro problem.

The Northern cities upon which the ebony shadow has fallen are communities in which customs and traditions mean relatively little. Their suburban lines are ever being extended,

[55] V, 13 foll.; I, 33; I, 489 foll.

and within them there is a constant merry whirl. Industry and commerce are devouring the residential sections of the bourgeoisie, and European immigrants are persistently invading the districts in which the rich have dwelt serenely in cold, grey, mansions. They are, also, the cities in which a considerable proportion of the Catholic population resides. These Catholics are the children of immigrants, who came here seeking relief from political restrictions and injustices. Their prejudices against the blacks are new and plastic. They possess considerable political influence. The policemen bow reverently to the priests and many of the municipal officials have Catholic names. Their position is different from that of fellow co-religionists in Southern cities who constitute only a weak minority in the community, and who face customs which seem to be rooted in the soil. Because of that position of Northern Catholics a very practical question may be asked: What attitude are they adopting toward the invading Negroes? Is it a Catholic attitude?

Up to the present time the Catholics have observed the customs and practices of the community in which they resided. Closely, they have followed the color line which other citizens have drawn. Where the neighbor boycotts a Negro they also boycott the colored. Such a procedure would be entirely permissible if it were merely a question of following an arbitrary custom, such as that of discarding a straw hat on the fifteenth of September. But something more than a custom is involved. These discriminatory practices have angered the Negroes, and with flashing eyes they have denounced them as grave wrongs and injustices. In those condemnations the white liberals have joined. They accuse the Catholics, coöperating in the practices, of gravely violating the precepts of their Divine Leader.

In the face of such a challenge Catholics cannot be content to follow unthinkingly the attitude which custom or prejudice might dictate. Rather, the accusation should be met rationally. We are the heirs to a systematic theology. That theology was developed because Aquinas and others used its fundamental principles as the servant in the Gospel parable used the five talents. In the Middle Ages, the theologians applied those principles to the social problems of their day,

and they wove for their generation a practical system of social ethics, in which proper concession was made for human frailties. Likewise, dispassionately and scientifically, the clergy of America could apply those principles to modern social problems. In the light of Catholic theology some effort should be made to judge the morality of the prevailing customs between Negroes and whites. To that task this paper essays to offer a small contribution.

## II.

Ultimately, in every discussion of the Negro problem, whether it be held in a school, or in a barber shop or in a home, the question of interracial marriage is raised. The enthusiastic defender of equality is usually confronted with the question: "Would you want your sister to marry a Negro?" The question conjures up such terrible possibilities that it inevitably withers all enthusiasm. It is the bugbear of the race problem. Since in oral discussions that question works such havoc it seems it would be good psychology to face it in the beginning of even moral discussions of race contacts. Otherwise, like Banquo's ghost it might enter at some unpropitious moment and hopelessly distract the reader. If that point with its load of emotional and mental explosives could be safely examined and settled, then the other phases of the race problem might be studied with some hope of success.

Eugenists and others with professed scientific sympathies have objected to marriage between Negroes and whites on biological grounds. The crossing of two highly divergent stocks, they insist, invariably produces an inferior offspring. Obviously, if the mental and physical inferiority of the mulatto were clearly proved, a Catholic could probably formulate an argument against miscegenation. But scientists are not agreed. The theory, many contend, is yet to be demonstrated. The weaknesses of many half-casts, such as the Eurasians, the mulattoes of South Africa, and the Mestizoes of the Philippines, are palpable in many instances. But those facts are subject to several interpretations. In social factors, such as the absence of home training and illegitimacy, may be found an adequate explanation.

Though miscegenation has not been proved biologically harmful, there exists, nevertheless, a strong argument against marriage between Negroes and whites in the United States at the present time. It might be stated as a principle that young people sin against prudence when they deliberately enter into a marriage against which stands a strong presumption of an unhappy ending. For the parties to an unhappy marriage are exposed to grave temptations. Moreover, a marriage between a Negro and a Caucasian in the United States would seem to be a case to which that principle applies. Surely there is a strong presumption that such a marital contract will have a most infelicitous ending. One reason is that the contracting parties are usually ostracized by the better elements of both races. Social ostracism does not foster contentedness and mental peace. A second reason for the presumption is that the prevailing prejudice in the country would unquestionably jeopardize the mutual respect and love of the two individuals. Though dormant during courtship, it could readily flare up after marriage and accentuate the inherent human weaknesses. Consequently, it would seem that those who would contract such an interracial marriage sin, at least materially, against prudence.

It may be interesting to examine these marriages, further, in the light of explicit pronouncements by the Church, or by churchmen. Within the Church there is, of course, no question about the validity of such marriages. From the fifth century the canonists have adopted a policy of refusing to oppose the valid celebration of marriages of free persons on the ground of disparity of nature or nobility. From that policy of the canonists it cannot be inferred, however, that such marriages are encouraged or approved by the Church. The canonists are concerned primarily about the validity of the contract. But there are other factors involved in most marriages, such as the peculiar dispositions of the parties. These, while not invalidating the contract, often give it a distinctive moral complexion. These factors are usually analyzed and examined by the theologians both because of their subjective character and their dependency upon local conditions.

In the writings of American theologians there is very little reference to the question of marriages between blacks and

whites. And naturally. Being practical men they treated questions in which the clergy and the laity were vitally interested. Catholic youths may look rather kindly upon maidens who attend Protestant prayer meetings, but they are not in any way interested in women with ebony or topaz complexions. But in the works of the older European theologians there are references to the licitness of marriages between nobles and peasants. Their teaching as regards those contracts should give some indication of the attitude which modern theologians might assume toward interracial marriages. There is a similarity between those two classes of contracts. Those older theologians admitted the absence of anything inherently wrong in the marriage between a noble and a peasant. Yet, because of the grave probability of quarrels and of regrets, and because of the shame of the relatives, they taught that such a marriage was illicit. Saint Alphonsus thought that the nobleman who married a peasant sinned because of the antagonisms which he occasioned by his action. If those marriages were regarded as illicit and sinful, it would seem that, *a fortiori,* theologians would hold that marriage between blacks and whites are wrong.

Few Negroes and fewer whites, at the present time, entertain any desire to contract marriages with members of the other race. So this discussion of the morality of interracial marriage is not urgently practical in itself. But it is extremely practical in the inferences which may be drawn from it. It furnishes considerable information about the moral character of existing social customs. It indicates that some separation of the races is justifiable. If interracial marriages are undesirable, then the races should be separated in those contacts which usually lead to intermarriage. Such contacts are the mingling of the sexes in private homes and in social gatherings of a private nature.

## III.

Reasoning from the undesirableness of interracial marriage as a premise, many Americans have attempted to justify all forms of discriminations against the colored. Such reasoning only indicates that logic has been neglected in many colleges. The illicitness of such marital contracts furnishes the key to

the Christian attitude toward those contacts which might reasonably lead to marriage. But those constitute only a fraction of racial contacts. In the North the colored and the white can, and actually do, meet as equals in street cars, in high-schools, in libraries, in factories, in offices, and in professional societies. The exclusion of the Negro from those places cannot be justified on the grounds of the illicitness of marriage. Young persons of this generation have frequent contacts with those of other social classes in public conveyances, schools, and places of business. But usually marriages are contracted only between those individuals who may meet socially, who may invite one another to their homes. The Gentiles in America are not marrying the Jews, although they have frequent contacts with them. The justification of the exclusion of the colored from hotels, restaurants, schools, and churches must be founded upon other grounds. In discriminations in such places there are involved the Negro's right to liberty and his right, in the pursuit of employment, to be free from unreasonable restrictions. An examination of those questions cannot be made here since it would lengthen unduly this article.

There are other contacts which may be considered. They are not dominantly public, such as those listed in the last paragraph, nor are they entirely private, such as the visit of one family to another. They are suggested or best described by examples. There are public schools in Northern cities in which two of the twelve teachers are colored. Occasionally, one of the teachers invites the others to her home to attend a social in honor of one of the staff. Does the teacher sin objectively against charity if she fails to invite the colored teachers? There are factories in the North in which several of the overseers are colored. If the owner gave a dinner to the overseers, would he sin against charity by excluding the Negroes? Situations similar to these arise rather frequently, and the discriminations which are often practised, offend the colored keenly.

As a preface to the examination of these discriminations, it may be profitable to recall briefly the current theological teaching as regards the obligation of showing love for one's neighbor. In this teaching the primary emphasis is placed

upon an internal act of love toward all mankind, which must become active on the occasion of some temptation of contact. In regard to external actions the theologians are reluctant to impose obligations beyond that of assisting the needy and avoiding obvious acts of hatred. Usually, they content themselves with obliging the individual to manifest to fellowmen only the "signa dilectionis communia". A detailed definition of those signs is difficult because they vary with locality and with the position of the individual. In general, we must rest with the knowledge that they are those acts the omission of which would indicate contempt or give reasonable cause for offence. The theologians, however, are always impatient to insist that acts which denote special affection, such as an invitation to one's home, are due to no one.

In regard to the race problem, then, the important point is to determine what racial contacts or acts toward the Negro should be regarded as "signa dilectionis communia". It has been stated that, because of custom, it is permissible to ignore the colored completely in the matter of courtesies and invitations which are usually extended to white persons. Such a declaration seems to beg the question. It is true that the "signa dilectionis communia" are determined frequently by custom. But there is something more fundamental than custom. Certain acts have an objective meaning, regardless of any custom or of the intention of the individual. With considerable truth the Negroes protest that some of the racial customs are unwholesome; that many discriminations can be interpreted only as signs of contempt; that the offence which they sometimes take is natural and justifiable.

There is no good reason why white people in the North, when passing Negroes, should not extend to them the same civilities which they show to white individuals. In addition to greeting them respectfully, are white families obliged to invite every educated Negro they meet into their homes? Obviously not. Those invitations are usually symbols of special friendship and are not even due to white men. Offence taken by Negroes because they are not invited into white homes is usually unreasonable. The leaders of the colored group recognize this keenly. A colored professor at Howard University has writen: "If the members of the white race wish to

prefer to limit household intimacies to their own group there can be no reasonable grounds for complaint."

The instance of the dinner given to the teachers presents a different situation. The basis of selections is not intimate friendship but membership in a certain professional group. If one of the white teachers had not been invited by the hostess, most moralists would hold that she had offended against charity and given just cause for offence. The invitation in this instance is a "signum commune dilectionis". Is there a good reason which would excuse the hostess from inviting the few Negroes that are involved? Surely it is not the danger of intermarriage, since it is assumed that all of the teachers are women. The hostess and the other guests will suffer some discomfort and unpleasantness because of their acquired aversions for the colored group. Yet the extensive use of colored persons as chaffeurs, cooks, waiters, and maids would indicate that physical aversion is rather easily controlled. The mental discomfort felt from contact with one that is regarded as a social inferior is considerable, and is deserving of moral evaluation. Yet the chagrin which the colored feel as a consequence of discrimination is also grave.

To be constantly restricted and discriminated against, as the Negro is, is a vexing and harassing burden. The burden should be lightened. Only those separations should be retained which are justified by strong reasons. There is no strong reason for this particular discrimination. It seems, then, that the exclusion of the colored persons under these circumstances is morally wrong. This judgment seems logically to apply, also, to most gatherings of a semi-public nature in the Northern cities—class banquets, entertainments given by parishes, socials or outings given by large corporations to their employees, and receptions conducted by the members of a professional group. The mere entrance of a Negro as an equal into a white person's home does not constitute a violation of the principle developed earlier in this article. The harmful contacts are those between men and women of the marrying age. Some domestic contacts with educated Negroes may be helpful as a means of increasing sympathy and understanding between the two races.

## IV.

An attempt has been made in this paper to apply traditional Catholic principles to a few discriminations practised against the Negro in the United States. It will have value if it provokes discussion and stirs others, who are more able, to apply the principles of theology to the whole gamut of racial discriminations in schools, factories, offices, theaters, and churches. For the Christians in the United States are confronted with a moral problem of some magnitude. The Negroes constitute one-tenth of the nation's population. Against them flourish a myriad of discriminations ranging from the refusal to sell them an opera ticket to the refusal to permit them to work and also to enter a hospital in times of sickness. It has happened that when an ambulance was summoned to the scene of an accident the attendants refused to carry away the victim because he was colored. Some of these discriminations are justifiable. But all of them are not. They exert a tragic influence upon the lives of educated and refined Negroes. They provoke many members of the colored group to blasphemous condemnations of white Christians. From a religious viewpoint it is a serious situation. It should make us uneasy about the customs which we follow unthinkingly. It should rouse us to inquire whether we may continue to coöperate in all of these discriminations.

Within the last twelve years the color line has shrunken. Economic forces have accomplished what many American Christians believed to be impossible. The Negro has knocked at the door of the Northern factory, and in many instances the employer has opened it, and the other employees have worked with him. The American liberal has done what some American Christians have refused to do. He has given the Negro a seat in the colleges of the North. Some of the families that protested against the presence of a few colored children in parish schools, now have a son sitting behind a Negro in the state university. There are indications that, during the next generation, race relationships will be considerably improved due to the combined influence of economic forces and humanitarianism. There are indications that there will be decidedly fewer discriminations in schools and public places. If that improvement in human relationships is effected solely by

economic forces and humanitarianism, will not the Master reproach the children of light because they allowed their lamps to burn out while they waited for the bridegroom?

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## COMMUNION IN THE EARLY CHURCH.

### I. FREQUENCY OF MASS AND THE RESERVED SACRAMENT.

CHURCH discipline in regard to the frequency of Mass celebration has greatly varied with the centuries. We know with certainty that daily Mass and Communion were the rule of the Apostolic age immediately after the first Pentecost day. On this we have the definite statement of St. Luke in the Acts of the Apostles that "daily" the faithful continued "breaking bread from house to house" (2:46). This implied both the hearing of Mass and the receiving of Communion. A few verses previously the Evangelist had said of these first Christians that they were "persevering . . . in the communication of the breaking of bread" (42), that is, in the constant reception of the Eucharist.

Beyond this statement, however, we can learn nothing positive from the New Testament itself regarding the frequency of Mass and Communion during the Apostolic age. Yet this in itself is quite enough for us to know, in order that we may strive to emulate in our own age the pristine eucharistic fervor of the newly founded Church.

Neither St. Clement of Rome nor St. Ignatius of Antioch, both writing at the end of the same first century, gives us any definite information as to the frequency of Mass and Communion at the close of the Apostolic age. But they plainly show how the Christians throughout the world, then as before, led a truly eucharistic life. When we come to the "Didache," pertaining also to this period, and to the statements of Pliny and Justin in the following century, we find that all three refer only to the Christians meeting for their Sunday Mass and Communion. It would be rash, however, to draw sweeping conclusions from these isolated instances. They do not exclude a greater frequency of Mass. Yet it is

clear that, under the pressure of persecution, the gathering of the Christians, even once a week, must often have been highly hazardous.

One fact stands out clearly. It is that every one heard Mass and communicated *at least* every Sunday, provided the bitterness of persecution did not prevent a Christian gathering. How much more frequently this may have been done during the course of the week, locally or in general, we simply do not know.

In the following century we again come at once upon definite references to daily Mass. We find these allusions in various passages in the writings of Tertullian[1] and St. Cyprian.[2] Both of these authors speak not only of the daily celebration of the Divine Sacrifice, but also of its celebration now in the morning instead of in the evening, as had been the custom in the primitive Church. At the same period Hippolytus writes: "Every day His precious and immaculate Body and His Blood are consecrated, and are offered on the Mystic and Divine table, in memory of that memorable first table of the mysterious Divine Banquet."[3] It will also be remembered by those familiar with the writings of St. Cyprian how insistently he urges Christians to receive Communion daily, and how in every detail his doctrine corresponds with that set forth in the Decree on Frequent and Daily Communion issued during the pontificate of Pius X.

As a rule the bishop alone said Mass, at which the clergy, like the laity, received Holy Communion. Private and Low Masses, in our sense of the word, were unknown during all the early centuries that followed immediately upon the Apostolic age. Mass was then strictly a public and very solemn function.

Although our investigation does not extend so far, yet I may briefly mention that after the third century, two very different periods succeeded each other. During the first, Mass was said several times a week only in various places of which we have definite knowledge. During the second it was often said several times on the same day by the same priests. In

[1] *Adv. Marc.* iv, 26; *De Orat.* vi.

[2] *Ep.* lvii, 3; *Ep.* liv, etc.

[3] *In Prov.*; Fortescue, *The Mass*, 37.

the twelfth century priests might even be permitted to offer it up three or four times a day—a privilege similar to that now allowed on only two days of the entire year, Christmas and All Souls. Of Pope Leo III (795-816) we are told by Strabo that he occasionally said Mass no fewer than nine times on the same day. There were periods also when the laity was admitted to Communion more than once a day. Such at least were local practices.

In a word, to the Church has been given the custodianship of the Eucharist and it lies with her to decide for each period and locality what will be for God's greater glory under existing circumstances. Local or even more general abuses may creep in which call for rectification at the proper time by the watchful guardian of the interests of Christ. There is question here not of doctrine, but purely of discipline.

This brings us to another practice of the early Church which to us is perhaps the most interesting of all. It is directly connected with lack of opportunity for more frequent attendance at Mass, particularly during times of active persecution. Not merely was the Sacred Body of our Lord placed in the hands of the faithful, during the first centuries, and they were then allowed to communicate themselves with It, but particles of the Consecrated Bread might even be taken home with them to their own houses. There they could privately administer the Eucharist to themselves. For this purpose small caskets or similar becoming receptacles were used, in which, as in the priest's pyx of to-day, the Eucharist could be borne at the breast. It was then carefully set aside in their chamber by the early Christians, as the "Holy Thing of the Lord," the most precious Gift of God in their possession, the true and adorable Body of Christ, until the time came when they meant to communicate themselves with It in all becoming devotion.

Not only was attendance at Mass without Holy Communion unthinkable to the early Christians, but they wished to receive the Sacred Body of their Lord also on days when no Mass could be heard by them. To satisfy this longing they were permitted, therefore, after consuming part of the Consecrated Bread given them at the Mass, thus to reserve the rest in the small casket at their breast, for future Communion in their homes. But the Eucharist might be thus reserved under the

species of bread alone. We may recall, in this connexion, Tertullian's famous argument against mixed marriages in his time. Exhorting a Christian woman not to marry a pagan husband, he warns her of the suspicions that would be aroused in her husband's mind when he would detect her privately communicating herself before she partook of any other food.[4] This passage further implies that the Eucharist, under such circumstances, was received fasting. Origen, too, refers to the Blessed Sacrament being sometimes taken home to be privately received there.[5] St. Cyprian, in his reference to unworthy Communions, gives instances which relate to this practice. Thus we are told by him that: "When a certain woman attempted with unworthy hands to open her casket, in which was the Holy Thing of the Lord, she was deterred from touching it by the flames which burst therefrom."[6] In the book called "De Spectaculis," and ascribed to St. Cyprian, but now thought to have probably been written by Novatian, the sacrilegious case is supposed of a man who after the final "dismissal" at the Mass would go straight to attend a lewd show, "still carrying the Eucharist with him, *as he is wont to do.*" (The last clause, it may be incidentally noted, seems to imply a very universal custom of taking the Most Blessed Sacrament to the home.) "This infidel," the author continues, strongly stigmatizing such a man, "introducing the Holy Body of Christ among the obscene bodies of harlots, deserves a worse damnation for his journey than for the pleasure of the show."[7] All these instances definitely indicate the great reverence which the early Christians realized was to be given to the Reserved Sacrament.

The practice of carrying the Eucharist to the homes for private Communion continued for a considerable period. St. Basil tells us how in his day the faithful in Egypt still observed it. Chardon, in his history of the Eucharist, even cites an example from the seventh century, where the Christian wife of an heretical husband receives the Blessed Sacrament from the hand of a neighboring woman.[8]

[4] *Ad Uxor.*, II, 5.
[5] In Exod. xiii, 3.
[6] *De Lapsis*, 29.
[7] *Liber de Spectaculis*, 5.
[8] *Hist. de Sac. Euch.*, 783.

In the churches, as in the homes, the Eucharist was reserved ordinarily under the form of bread alone.

In the age of the Apostles, as we may judge from the earliest pictures in the catacombs, no less than in the immediately subsequent periods, the Blessed Sacrament was placed in wicker baskets, beautifully shaped. In one of the very earliest eucharistic symbols preserved in the catacombs to-day, rendered familiar to all of us by its frequent reproduction, we distinctly behold the Consecrated Wine in a glass vase placed in the middle of such a basket, with the Loaves on the top. The fresco on the wall, painted in the period touching most closely on the Apostolic age and practically belonging to it, is paralleled most perfectly in a description of the Eucharist given by St. Jerome in his own time several centuries later.

In the Apostolic Constitutions VIII the practice of reserving the Blessed Sacrament in the church itself is briefly described in these words: "And when all the men and women shall have communicated, let the deacons take up what is left [i. e. of the Blessed Sacrament] and place it in tabernacles" (xiii).

Devotion to the Reserved Sacrament is as old as the days of the Apostles. But there were then no special public devotions to It, as we have them now. The Eucharist was at first simply reserved in some becoming place, and later in the sacristy, when this developed. Then It was next placed in the churches themselves, and ultimately set in a fitting receptacle on the altar, or suspended over it, often in a vessel which was given the shape of a silver or golden dove, until the tabernacle, in our sense of the word, came into being.

The faithful no longer have the privilege the early Christians enjoyed of taking the Blessed Sacrament with them, to reserve It in their homes with all proper veneration, and there privately to communicate themselves. But the Church offers instead other opportunities connected with our more completely developed public cultus: our expositions, benedictions, processions and forty-hour devotions, not to mention the attraction which the silent tabernacle in our churches exercises, whence Jesus draws us ever more closely to Himself. Besides, we have the inexpressible privilege that, precisely like the first Christians, we may daily receive Him in Holy Communion. It is even the express desire of the Holy See that *all,* so far as

possible, should do so. There is no parish where the altar-rail should not be crowded every morning.

We should, then, strain every nerve to bring it about once more that the faithful may again return to the primitive custom of receiving their Eucharistic Lord each day that they attend Holy Mass. Nothing can be more deplorable, and nothing in fact is more deplored by the Church, than that this custom should have gone out of existence, after continuing for so many centuries.

While mere attendance at the Mass suffices to assure us an actual part in the Sacrifice and its benefits, and we may thus hear several Masses on the same day, though we communicate but once, yet the most perfect participation in the Sacrifice takes place only when Holy Communion is also received by us. Thus shall we renew again the practice of the first Christians in their communication of the Breaking of Bread. All should not merely "hear" Mass passively, but strive to participate in it actively to the utmost extent possible, and as often as possible.

The privilege the early Christians enjoyed of receiving Communion in their homes when Mass could not be attended may have simply arisen out of the persecutions to which the Christians of the first centuries were continually exposed. Let us understand that from the days of Nero, at the very beginnings of Christianity, on to the triumphant accession of Constantine—in brief, from the first to the fourth century—there existed what we can best describe as a permanent state of persecution, more or less severe, and with shorter or longer intervals of a precarious peace. These lulls in the storm might at any moment be broken again by a new and violent outburst of frenzied intolerance. At such times men and women attended even their Sunday Mass at the risk of imprisonment, of unspeakable tortures, and death. At the least, they might find themselves reduced, by the confiscation of their worldly goods, from perhaps a state of affluence to one of absolute beggary.

These were no slight sacrifices, but many brought them joyfully to their Eucharistic God, even if human nature often winced beneath such trials. Yet the grace of God mightily sustained them, which is always made equal at least to the

existing needs, and which overflowed in His saints. What the flesh is too weak to bear, the grace of God makes possible and perhaps even easy in the hour of trial. He does not forsake those who trust in Him.

We can well appreciate, therefore, what a joy and blessing it was for the heroic Christians of those days to be privileged to take with them into their homes "the Holy Thing of the Lord," Christ truly present under the humble species of bread, God Incarnate abiding under their roof. However lowly these homes might be, they could not be poorer than the stable of Bethlehem, where He was bedded on the straw of the manger. It was not the wealth that counted, but the love.

The Catholics of to-day who, in times of peace, fail through their own negligence to avail themselves of the inestimable opportunities of frequent and daily Communion, not merely offered them so generously, but urged upon them by the Church in our age, should surely blush for shame at their coldness and indifference. Above all they should resolve to arise to a new and truly eucharistic life, such as every genuine Christian should lead.

The familiarity, finally, which was allowed the first Christians in the handling of the Sacred Body of Christ, in bearing It on their persons, and keeping It in their homes, did not beget any loss of reverence. We need here but recall the instance of the heroic Tarcisius, most probably a deacon, killed in the persecution of Valerian, while carrying with him the Blessed Sacrament to bring It to the imprisoned Christians. It was Pope Damasus (366-384) who years later composed that famous epitaph which was inscribed over the martyr's shrine:

TARCISIVM SANCTVM CHRISTI SACRAMENTA FERENTEM
CVM MALESANA MANVS PETERET VULGARE PROFANIS
IPSE ANIMAM POTIVS VOLVIT DIMITTERE CAESVS
PRODERE QVAM CANIBVS RABIDIS CAELESTIA MEMBRA

"When the evil-minded mob would profanely treat holy Tarcisius, bearing the Sacrament of Christ, he willed to yield up his life beneath their blows, rather than betray to maddened dogs the Heavenly Members."

The cult of the Reserved Sacrament, of the Glorified Christ, truly, really and substantially present in all His "Heavenly

Members," wholly and entirely under the Eucharistic species, has ever been substantially the same, in the latest century as in the first. It differs only, as I have said, in the more public form of that worship bestowed in our age. Nor does this necessarily imply a greater, but only, in certain regards, a differently manifested homage, rendered to the Divine Redeemer, sacramentally present in our midst. Before that Reserved Sacrament, where God Incarnate is completely veiled from view, as His Divinity alone was hidden in the Crib, we ardently send up our prayers and our love, but the early Christian did still more—he poured forth his blood. Which was the greater faith in the Real Presence? Which was the greater love?

## II. Lay Communion in the Early Church.

The entire discipline of the early Church in regard to the administration of Holy Communion is of exceptional interest. That in connexion with the Holy Sacrifice the laity received Communion under both species is well known. There is in this, however, nothing peculiar to the early Church, since the same custom was practically universal in the Western Church until the twelfth century, and has continued uninterruptedly in the Eastern Church to the present day, with the complete sanction of the Holy See.

At the same time it was clearly understood by the first Christians that Communion under one form only sufficed fully to satisfy the command of Christ, bidding us to eat His Flesh and drink His Blood, if we would have eternal life. The reason for this is not difficult to see, although we remember the controversies that arose out of this. By "concomitance" the Flesh of Christ is necessarily present with His Blood, and the Blood is inseparable from His Flesh, since He can now die no more. Hence under each species the entire Christ—Body and Blood, Soul and Divinity—comes to us, and under both species, together we can thus receive no more than under one only.

Hence, too, in the early centuries Communion was ordinarily administered under one form only when given outside of Mass. Under the form of bread alone It was commonly brought to the sick, the imprisoned, and others who could not be present

at the Sacred Mysteries. Under the form of wine alone, however, It was given to infants in direct connexion with the Mass itself. We read in later centuries of the priest dipping his finger into the Precious Blood and depositing a drop upon the tongue of the child. St. Cyprian, as we shall see in the last section of this article, describes in the third century the deacon holding the Consecrated Chalice itself to the lips of infants.

It is true that in St. Justin we also have apparently a reference to Communion brought to the absent under both species, but such may not have been his meaning and certainly was not the practice common during the first centuries.

It was, further, under the form of bread alone, as I have previously stated, that people brought with them from the Divine Sacrifice the Holy Eucharist to communicate themselves in their own homes. Such is the practice noted in the earliest ecclesiastical writers.

In brief, the twofold Consecration at the Mass, which belongs to its very essence, implies also a twofold Communion for the celebrant. But in regard to the laity, there is no such direct obligation flowing from the Divine Sacrifice itself. Hence it rests with the Church to determine according to the peculiar needs of place or time, whether the faithful should receive the Body and Blood of Christ under one species or under both, since either way the Divine precept itself is fully satisfied. In making her decision it is the duty of the Church to provide alike for the welfare of her children and the reverence due the Sacrament.

We find little, if anything, in the first-century documents that gives us detailed information regarding the method of receiving Communion. We know that our Lord communicated His Apostles under both forms at the Last Supper. No one doubts that at the Holy Sacrifice the early Christians received Communion in a similar way. The first definite references we have present this as the established usage. I need but recall the description given by St. Justin Martyr of the people's Communion.

Soon one historic detail after another is added to our knowledge as time proceeds. In the writings of Origen, who died in the year 250, we meet already with the form with which Communion is still introduced in all the Eastern rites: "Holy

things for the holy."[9] The Eucharist was received standing, as Origen further tells us in his Homily on St. Luke (xv), and as the people still receive it in the Eastern Church.

The Body of Christ was given under the form of broken particles of the Consecrated Bread that were placed on the right hand of the communicant. The men, we learn from later documents, received this on their bare hand, but the women covered their hand with a small linen cloth, on which they received the Lord, as to-day the Sacred Body rests on the white corporal. This cloth came to be known as the *Dominicale*. Both men and women communicated themselves with the Eucharist thus given them. Tertullian, who lived to about the year 220, alludes to the great care taken by the Christians lest any Sacred Particles might fall to the ground.[10]

The chalice containing the Precious Blood was then set to their lips. Doubtless there was at first but one chalice out of which celebrant and faithful partook, but as the congregations grew larger several chalices were consecrated at the same time. The custom at the Pope's Mass in Rome was to pour a few drops of the Precious Blood from the celebrant's chalice—from which Pope and clergy drank—into each of the other chalices that had been consecrated for the laity. The purpose of this action was to express symbolically the great truth that there is but one and the same Eucharist of which all partake alike, whether Pope, clergy or laity.

Another striking feature was connected from an early period with the distribution of the Eucharist, and became in fact an inviolable liturgical rule. It consisted in the custom that as the celebrant first gave the Consecrated Bread, so the deacon administered the chalice after him. Definite mention is made of this also by Tertullian,[11] Cyprian[12] and others. Everything, so far as possible, that is connected with the chalice, from the beginning to the end of the Mass, ultimately became the deacon's function. He was the angel of the Grail. St. Justin first mentions the giving of Communion by the deacon. The custom lasted for centuries until it finally disappeared both in the East and the West, although certain reminders of it still remain.

[9] *In Lev. hom.*, xiii, 5.
[10] *De Corona*, 3.
[11] Ibid.
[12] *De Lapsis*, 25.

In the Apostolic Constitutions II great attention is devoted to the arrangement of the different orders of the clergy and the faithful during the Mass, so that each order may occupy its set place. The same care is taken in their approach to the Eucharistic table. Thus we read: "When the Oblation has been made, let each one partake separately of the Lord's Body and the Precious Blood, approaching orderly and with reverence and holy fear, as to the Body of the King. The women, too, should approach with their heads veiled, as beseems their feminine order. But let the doors be guarded, lest any infidel, or one not yet initiated by Baptism, should enter" (I, vii). We here touch, of course, upon the strict discipline of the Secret, which particularly pertains to the Mystery of the Altar.

For the classical passage dealing with the reception of Communion by the laity we must turn to the account left us by St. Cyril of Jerusalem in his instructions to catechumens, a work which was written in the year 347. He there minutely explains the ceremonies of the Church, which at that time were in use both for the reception of the Consecrated Bread and of the Chalice. St. Cyril begins by mentioning the invitation to Holy Communion given in the words: "Holy things for the holy; holy things for the saints," and then continues by describing first the method of receiving our Divine Lord under the species of bread and thereafter under that of the wine. He says:

> Approaching, therefore, come not with the wrists extended, or the fingers open; but make thy left hand as if a throne for thy right, which is on the eve of receiving the King. And having hallowed thy palm, receive the Body of Christ, saying after it, "Amen." Then, after thou hast with carefulness hallowed thine eyes by the touch of the Holy Body, partake thereof, giving heed lest thou lose any of it, for what thou losest is a loss to thee, as it were, from one of thy own members. For tell me, if any one gave thee gold dust, wouldst thou not with all precaution keep it fast, being on thy guard against losing any of it and suffering loss? How much more cautiously, then, wilt thou observe that not a crumb falls from thee of what is more precious than gold and precious stones!
>
> Then after having partaken of the Body of Christ, approach also to the cup of His Blood, not stretching forth thine hands, but bending and saying, in the way of worship and reverence, "Amen," be thou

hallowed by partaking also of the Blood of Christ. And while the moisture is still upon thy lips, touching it with thine hands, hallow both thine eyes and brow and the other senses. Then wait for the prayer and give thanks to God, who hath accounted thee worthy of so great mysteries."—(*Catechetical Lectures*, lect. xxiii, Oxford translation.)

We notice that the people are taught to give their response, "Amen," on receiving Communion. Tertullian mentions this answer at a much earlier date. In the Apostolic Constitutions VIII, it is given in reply first to the celebrant who says: "The Body of Christ," as he places the Consecrated Bread on the right hand of the communicant; and then in answer to the deacon who in administering the Chalice says: "The Blood of Christ, Chalice of life."

In the same book, which is contemporaneous with Cyril's instructions, we find a long response previously given by the people before they approach the altar. The Communion ceremony there begins wth the deacon calling the faithful to attention: "Let us give heed." Then the Bishop utters his: "Holy things for the holy," after which the people exclaim (4) "One sole Holy, one sole Lord, one sole Jesus Christ, for the glory of God the Father, blessed for evermore. Amen. Glory to God in the highest, peace on earth, good will to men. Hosanna to the Son of David! Blessed be He that cometh in the name of the Lord. The Lord is God. He has manifested Himself to us. Hosanna in the highest" (Ib. xiii). After that follows the Communion.

Needless to say, this complete development had not yet taken place in the Apostolic age, but it is not rash to conclude that the more simple practices underlying it were derived from that time, as we have found them in such earlier writers as Tertullian, Origen and St. Cyprian. St. Dionysius of Alexandria, too, who died in the year 264, describes the communicant who has heard the Eucharistic Prayer, has answered "Amen" with the congregation, "has extended the hands to receive the Holy Food, and taken a share in the Body and Blood of Our Lord" (*Ep.* iv).

Referring to the continuation of the reception of Holy Communion under both species in the Oriental Churches to-day, I would say that the common way of administering the Eucharist

at present is to dip the Consecrated Bread into the Chalice, and then by means of a spoon, to give Communion under both species to the recipient at the same time.

For the entire Western Church Communion under one species only was prescribed by the Council of Constance, in 1414, which declared such Communion to be a real and true participation in both the Body and Blood of Christ.

### III. St. Cyprian and Unworthy Communicants.

St. Cyprian, Bishop of Carthage, whose martyrdom took place in the year 258, has left us a book known as "Liber de Lapsis". The volume deals with those who under pressure of persecution had fallen from the faith. In an indirect way it further illustrates much that has already been said and strikingly shows us the reverence of the early Christians for the Real Presence. Since only a single century separates him from the last of the Apostles, it may be presumed that the Apostolic traditions were then still strongly and vividly before the minds of men.

Like Irenaeus, Cyprian speaks of the Eucharist as "the Body of the Lord," and he finds fault with those who admit the lapsed Christians to the Sacred Mysteries and the reception of Holy Communion even before any canonical penance has been performed. In this connexion he quotes St. Paul (I Cor. 11:27). "They presume against the law of the Gospel," he says, "to offer for them and to give to them the Eucharist. That is to profane the Holy Body of the Lord, when it is written: 'Whosoever shall eat this Bread, or drink the Chalice of the Lord unworthily, shall be guilty of the Body and of the Blood of the Lord'" (*Ep.* x).

Directly before the Decian persecution, as it may be well to explain here, the Church had enjoyed a considerable period of prosperity, during which time worldliness and serious abuses crept in. When, therefore, in the year 250, the violence of a new persecution suddenly broke out, many were not prepared to resist it. Yet numerous, too, were the heroes of the faith. Bishops were ordered to be instantly put to death and others to be tortured until they would recant. Pope Fabian was one of the first to suffer martyrdom. As an example of heroic endurance among the laity I may instance Numidicus, who had

encouraged many of the martyrs. His wife was burned alive before his eyes. He himself was first half burned, then stoned, and finally left lying for dead, but his daughter resuscitated him and Cyprian consecrated him a priest.

At Carthage, however, a great number apostatized. Some sacrificed to the idols; others bought certificates (*libelli*) which falsely stated they had sacrificed. These latter persons were known as *libellatici*.

Of the fallen some never repented, others passed over to the heretics, while those, too, were not wanting who of their own free will returned to the tribunals and declared their faith, to be then tortured anew and so at last to win their crown. The greater number, however, simply sought to be readmitted to the Eucharist. Of these some devoutly entered on the performance of the canonical penances enjoined them, during which period they could neither hear Mass nor receive Communion. But others, in defiance of ecclesiastical discipline, were illicitly admitted to the Eucharist, or else, if opposed, violently claimed their right to it. Of the latter our Saint writes: "Spurning and despising all these rules, before they have appeased the offended majesty of God, they come indignant and threatening, doing violence to His Body and Blood, and in a manner offend more by their hands and mouth than when they denied Him."[13]

The graphic allusion at the end to their offending "by their hands and mouth" has reference to the custom, that was still to remain in force for a considerable time, of giving the Eucharist into the hands of the recipients, who then communicated themselves with It. The Communion unworthily received by the "lapsed" St. Cyprian considers as a worse offence, "in a manner," than their previous denial of the Lord before the Judge who examined them. In the latter instance they may simply have purchased the certificate, which virtually stated that they were not Christians. Horrible as such a public disavowal of their faith was, they were in the second case guilty of actually "profaning the Holy Body of the Lord".

But viewing these events from a doctrinal point of view, it is clear what a striking confirmation we have here of the strong

[13] *De Lapsis*, 16.

belief in the Real Presence of Christ in the Eucharist, and hence of the supreme reverence due to it. Still more plain, if possible, than what has already been quoted, are the words with which St. Cyprian scourges those who take umbrage at the priests for refusing them the Sacrament under such circumstances. "What good opinion can you have of him?" writes the Saint. "What fear, what faith can you suppose him to have, whom fear could not correct, whom persecution has not reformed? The high and lofty neck, though fallen, is not bent. The proud and swelling mind, though conquered, is not broken. Wounded, fallen, he looks with curiosity at the erect and unblemished. Sacrilegiously he is enraged against the priest, because he does not at once receive the Body of the Lord in his unclean hands, or with polluted mouth drink the Blood of the Lord."[14]

But the reverence due to the true Body and Blood of Christ, the Real Presence in the Eucharist, is even more strongly brought home in an incident which St. Cyprian recounts as having been witnessed by himself. It is doubly interesting because it illustrates the manner in which Holy Communion was then given to infants with the Precious Blood. "Listen to an event," the Saint begins, "that happened in my presence and under my observation." He then tells the story of how, during a raid made upon a Christian home by the pagan persecutors, the parents fled away in fright and left their little infant girl in the care of a nurse. In their hurry and consternation they were unable to complete their arrangements for it, and so the nurse brought the child to the pagan magistrate. What happened there is thus told by St. Cyprian: "Near an idol, to which the people flocked, they gave her bread steeped in wine, which had remained over from the immolations made by the passers-by, because she could not at her age eat flesh meat." When at last the mother succeeded in recovering her child she knew nothing of what had taken place before the idol. "Wherefore through ignorance it came to pass," St. Cyprian continues, "that the mother brought the child with her when I was offering Sacrifice [i. e. during the Holy Mass]. But the girl, thus associated with the sanctified, impatient of our ceremonial and prayers, began to be in turn

[14] *De Lapsis*, 22.

convulsed with sobs and to break out in wailing." This might have been natural enough, but the Saint adds that though "still of infant years," she sought by every sign she could employ to make manifest a consciousness of what had happened. "Now when at the conclusion of the solemnity the deacon began to offer the Chalice to the bystanders, and the others had received of it, as her own turn came, the little child, through an instinct of the Divine Majesty, turned away her face, firmly closed her lips, and refused the Chalice. The deacon, however, insisted, and though she struggled against it, he infused the Sacrament of the Chalice." But the child could not retain this. "In the violated body and mouth the Eucharist could not remain." Such, concludes St. Cyprian, "is the power of the Lord, such His Majesty".[15]

Whatever other conclusions we may draw from this narrative, it shows the faith of these Christians in the Divine Presence of Christ in the Eucharist, which indeed was for them no mere sign or symbol, but the very "Body of the Lord," the "Holy of Holies".

Particularly beautiful is the manner in which mothers, as we here see, could then bring their little children and receive with them the Blessed Sacrament: the mothers indeed under both forms, but the children under one, yet both holding within them the same entire Christ, Body and Blood, Soul and Divinity. Incidentally we also behold here the deacon performing his usual function of distributing the Precious Blood, while Communion under the species of bread was given always by the celebrant.

The defilement of which St. Cyprian speaks had not reached the soul of the child, but God wished through that incident to teach a lesson which would strengthen these heroic Christians rather to suffer any form of martyrdom than be contaminated even in the least with idol worship.

But in quite other ways too, by signs and miracles, as St. Cyprian testifies from personal experience, Almighty God brought home the reverence due the Sacrament of the Body and Blood of Christ. We here touch on the case of those who actually received the Lord unworthily. Two instances are given of this by the Saint. It may be noted in passing that

[15] *De Lapsis*, 25.

the word "Sacrifice" used below is the expression regularly employed by St. Cyprian for the Mass, as we ourselves commonly enough call it the "Divine Sacrifice". "So far the case of the infant who was not of an age to tell the crime of another perpetrated in her regard," he continues, and then introduces two further personal experiences:

"But quite otherwise is the case of the woman, fully grown up and of mature age, who stole in secretly while I was offering Sacrifice. Taking to herself not food, but a sword, and giving admittance to a deadly poison as it were, between her mouth and breast, she began to be tortured and racked with mental agony, so that suffering no longer from the pressure of persecution, but from her own crime, she fell to the ground, palpitating and trembling. She who deceived man found in God an Avenger. And another, because he too dared when defiled by [pagan] sacrifice to receive a part secretly with the rest, when Sacrifice [Mass] had been celebrated by the priest, was not able to eat and carry in his hand the Holy of the Lord, but found that he carried ashes in his open hands."[16] Both the woman and the man here mentioned belonged to the class of the "lapsed", and both, it seems, had actually offered pagan sacrifice.

But we must not imagine that St. Cyprian was inexorable with those who had once failed under the violence of persecution. With the menace of a renewed bloody outbreak in view, he strongly expressed his desire that by all means they should be readmitted to Communion. He even wished them to go every day, in order that thus, "fortified by the protection of the Body and Blood of Christ," they might be strengthened bravely to encounter this new trial, to confess their Faith and shed their blood for Christ. Here are the Saint's own words: "Since the Eucharist is consecrated in order that it may serve as a safeguard for those who receive it, and whom we desire to be safe against their adversary, it is well that we provide them with food of the Lord's abundance. For how shall we teach or stimulate them to pour forth their blood in the confession of the [Divine] Name, if we deny the Blood of Christ to those who are about to enter upon their struggle? Or how shall we render them fit for the cup of martyrdom, if we do not

[16] *De Lapsis*, 25.

beforehand admit them to drink in the church of the Cup of the Lord by according to them the right of receiving Communion" (*Ep.* lvii, 2).

On the eve of their final combat, the soldiers of Christ should be ready to meet it, he writes in another letter, and therefore he argued that they should "daily drink the Chalice of the Blood of Christ, that so they may be able to give their own blood for the sake of Christ" (*Ep.* lviii, 1). To explain the last quotations and to show further with what reverence the Eucharist was regarded, it should be mentioned here that an ecclesiastical council had decided that the *libellatici,* none of whom had actually offered sacrifice, might be readmitted after varying but always lengthy terms of canonical penance, according to the degree of their culpability. Those, however, who had actually sacrificed were not again to receive Communion, except in the hour of death. Even in that case it was not permitted to give it to them if they had delayed their sorrow and penance until the time of sickness.

When, however, by repeated celestial visions, as St. Cyprian tells us, the proximate outbreak of a new persecution had been revealed, another council was assembled, which decided to restore at once all those who were doing penance, that so they might draw from the Eucharist the necessary strength to pass through torture and death to the crown of a glorious martyrdom. Not merely did St. Cyprian urge their admission to the Holy Mass and their consequent reception of Holy Communion, but he desired, as we have just seen, that they should approach daily to the Holy Table.

In conclusion no one can fail to see how clear is St. Cyprian's doctrine of the Real Presence. If at times he speaks of the symbolism of the signs of bread and wine—to which reference is made by certain critics—it is precisely as Catholics of today would speak of what they call the species of the bread and wine, understanding perfectly, as St. Cyprian did, that under these external species we have the true, real and substantial Body and Blood of Christ. On no other supposition could we explain the overwhelming significance attached to the reception of the Eucharist in the passages quoted here.

The soldier of Christ knew no less clearly that it was the real "Blood of the Lord" which he received in Holy Com-

munion, than he understood that it was his own real blood which he would be called upon to shed in evidence of this truth. Such was the faith St. Cyprian held in life, and such was the faith which in death he sealed with his blood.

The judicial data of his martyrdom are preserved for us in the Proconsular Acts. Refusing to sacrifice to the idols, he promptly answered the judge that in such a proposal he could give no thought to any consequences to himself. It is comforting to note that as the sentence was passed, the multitude cried out aloud: "Let us be beheaded with him!" Taking off his dalmatic and standing in his tunic, ready for the execution, the heroic bishop expressed his final will that twenty-five gold pieces be given to the executioner.

JOSEPH HUSSLEIN, S.J.

*New York City.*

# Analecta

## PONTIFICIA COMMISSIO AD CODICIS CANONES AUTHENTICE INTERPRETANDOS.

### Responsa ad Proposita Dubia.

Emi Patres Pontificiae Commissionis ad Codicis canones authentice interpretandos, propositis in plenario coetu quae sequuntur dubiis, responderi mandarunt ut infra ad singula:

### I.—De litteris dimissoriis.

*D.*—An vi canonis 310 § 2, conlati cum canone 958 § 1 n. 4, Provicarius apostolicus intra annum a sede vacante litteras dimissorias concedere possit.

*R.*—*Affirmative.*

### II.—De matrimonio acatholicorum.

*D.*—An *ab acatholicis nati,* de quibus in canone 1099 § 2, dicendi sint etiam nati ab alterutro parente acatholico, cautionibus quoque praestitis ad normam canonum 1061 et 1071.

*R.*—*Affirmative.*

### III.—De ieiunio in consecratione ecclesiae.

*D.*—An ieiunium in consecratione ecclesiae, de quo in canone 1166 § 2, moderandum sit secundum communem legem ieiunii ecclesiastici.

*R.*—*Affirmative.*

IV.—De sepultura ecclesiastica.

*D.*—An praescriptum canonis 1221 extendatur etiam ad postulantes et ad alumnos scholarum apostolicarum in religionibus.

*R.*—*Negative.*

V.—De alienatione bonorum ecclesiasticorum.

*D.*—An vi canonis 1532 § 1 n. 2 requiratur licentia S. Sedis ad alienandas per modum unius plures res ecclesiasticas eiusdem personae, quae simul sumptae valorem excedunt triginta millium libellarum seu francorum.

*R.*—*Affirmative.*

Datum Romae, die 20 mensis Iulii anno 1929.

P. Card. Gasparri, *Praeses.*

L. * S.

I. Bruno, *Secretarius.*

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## DIARIUM ROMANAE CURIAE.

Recent Pontifical Appointments.

*5 August, 1929*: Mr. William V. Griffin, of the Diocese of Trenton, Privy Chamberlain of the Sword and Cape Supernumerary of His Holiness.

*10 August*: Monsignors Michael J. Whalen, William F. Lawlor, William A. Griffin and John J. Dauenhauer of the Diocese of Newark, Privy Chamberlains Supernumerary of His Holiness.

Mr. Thomas J. Maloney, of the Diocese of Newark, Privy Chamberlain of the Sword and Cape Supernumerary of His Holiness.

# Studies and Conferences

**Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.**

## OUR ANALECTA.

The Roman documents for the month are:

PONTIFICAL COMMISSION FOR THE AUTHENTIC INTERPRETATION OF THE CANONS OF THE CODE gives answers to five doubts that have been placed before it—on Dimissorial Letters, the Marriage of non-Catholics, Fast at the Consecration of a Church, Ecclesiastical Burial, and the Alienation of Ecclesiastical Goods.

ROMAN CURIA announces officially some recent Pontifical appointments.

## THE RUBRICS OF THE MISSAL.

*Qu.* Would a priest be open to just criticism if in a church and city where they are not now observed (at least not generally) he were to adopt the following rubrics of the Missal—

1. To wear a surplice over his cassock when vesting for Mass? (The bishop wears rochet, tunic and dalmatic.)
2. To have the acolyte carry the Missal to and from the altar?
3. To have the acolyte gently raise the chasuble's lower extremity while ringing the bell during the elevations?
4. To have the third candle lighted at the Epistle side of the sanctuary during the Canon?
5. To remove the maniple at the altar when he preaches otherwise than in the pulpit?
6. To have the acolyte limit the ringing of the bell to the Sanctus and the two elevations?

*Resp.* A priest is never open to just criticism when he observes the rubrics of the Missal, unless some special difficulties or local circumstances make it advisable to disregard a positive law which should be kept otherwise.

1. The "Ritus servandus in celebratione Missae" says indeed that a priest who is not a prelate of the secular clergy should wear a surplice over his cassock when vesting for Mass; but adds that merciful proviso, "si *commode* haberi possit". Now does not, in this country, the shape of the sleeves of our "cotta" make it difficult to keep it under the amice and alb? Is that perhaps the reason why general custom prevails against it?

2. In regard to the carrying of the Missal from the sacristy to the altar by the server, the rubric is not categorical and does not condemn a contrary practice: "Sacerdos . . . accedit ad Altare, ministro cum Missali et aliis ad celebrandum necessariis (*nisi antea fuerint praeparata*) praecedente." (§ II. De Ingressu Sacerdotis ad altare, No. 1.) The Baltimore Ceremonial (ninth edition, page 58, last lines) is right in saying: "After the priest is vested, the server takes the Missal, *unless it be already on the altar,*" etc.

3. Yes, according to the rubric, the acolyte should raise the lower extremity of the chasuble with his left-hand, while ringing the bell during the elevations.

4. The rubric prescribes also that a third candle be lighted at the Epistle side of the sanctuary, from the beginning of the Canon till after the Communion of the priest and of the faithful.—In many a diocese this rubric has not been observed for a long while. Can we not say that it has ceased to bind? We read in Wapelhorst (tenth edition, page 9, No. 3) this reassuring statement: "Consuetudines contra rubricas *in re minus gravi* aliquando legitimae fiunt elapso praescriptionis tempore."

5. The celebrant should not wear the maniple while he preaches, even if he speaks from the altar, because, as Wapelhorst remarks (page 42), "Manipulus . . . intra Missam solam et non in aliis functionibus gestatur" (No. 36, 1).

6. As Wapelhorst notices in the footnotes at pages 152 and 153 of his tenth edition, the ringing of the bell at the "Hanc igitur" and at the "Domine, non sum dignus" has been introduced by a legitimate custom "praeter rubricas," which it is therefore proper to follow.

## "THE MYSTICISM OF FATHER MARECHAL."

### I.

To the Editor, THE ECCLESIASTICAL REVIEW.

The article Dom Thomas Verner Moore, O.S.B., recently published[1] about my *Studies on the Psychology of the Mystics* (translated by M. A. Thorold), has caused me the profoundest astonishment. As a matter of fact, my worthy critic, concentrating his attention on the third Essay of the Collection, puts down as being mine,—and this with an insistence that leaves no doubt as to his intention—several propositions, which, I admit, are so strange that, were I to find them in the writings of a Catholic priest, I should be bound to declare them not only "offensive to the Catholic mind", as Dom Moore charitably puts it: I should have to stigmatize them as simply scandalous. And more than scandalous, puerile. Here is the black list:

*Group A:* 1. "The Holy Sacrifice of the Mass and the Divine Office, according to Father Maréchal, are 'the lowest step in the manifestations of religion which concern personal life'." (Article of Dom Moore, p. 39.)

2. "The Holy Sacrifice of the Mass and the Divine Office of the Church, as they are in themselves, do not involve interior prayer." (Art. cit., p. 46.)

3. "When we consider the Holy Sacrifice of the Mass and the Divine Office of the Church as they are in themselves and in comparison with meditation, they are inferior to it as 'real principles of spiritual life'." (Art. cit. p. 46.)

*Group B* (introduced by the remark: "Fr. Maréchal has given a false psychology of mystical experience"):

1. ". . . The mystic experience is a 'special psychological state which generally results from a very close interior concentration, sustained by an intense affective movement'." (Art. cit., p. 46.)

2. ". . . The mystic experience is the resultant of 'uplifting one's idea of God and holding it at the surface of consciousness'." (Art. cit., p. 46.)

[1] Cf. Dom Thomas Verner Moore, O.S.B., "The Mysticism of Father Maréchal," ECCLESIASTICAL REVIEW, July, 1929, pp. 36-46.

3. ". . . The mystic experience is the resultant of the activity of the subconscious mind and the individual's past experience." (Art. cit., p. 46.)

These imputations are truly grave. By courtesy, on account of the standing of my opponent, I shall content myself with those rectifications which are strictly necessary to safeguard my priestly honor.

Before and above all, I hope that Dom Moore will take my word for it, when I state that not a single one of the propositions he presents, expresses my ideas. Further, to show that these propositions are nowhere to be found, either explicitly or implicitly, in my book (that is to say, to show that Dom Moore, doubtless as the result of too rapid or too incomplete a perusal, has been the victim of an incredible optical illusion), I would necessarily have to enter into some detail. Unfortunately it is far easier to throw a typewriter out of the window than to collect its scattered pieces and put them together again. Yet I am ready to undertake this troublesome task, if it be necessary. In the meanwhile, to make this reply as brief as possible I shall make but two remarks. These remarks will, perhaps, suffice to correct,—at least in the main—the effects of the rather brusque action of which I am a victim.

My first remark is one of simple common sense. To uphold Dom Moore's interpretation of my pages, one would have to heap up unlikelihood on unlikelihood. Let us say nothing of the unlikelihoods attaching to my person and to my functions. But, has my critic thought that the memoir which he attacks, dates from 1912, and has gone through three editions? that, therefore, it has twice been submitted to the severe examinations decreed by Canon Law, both by the authorities of the Order to which I have the honor to belong, and by the Ordinaries of the Diocese? More than this. For sixteen years now, innumerable readers have had the work in their hands; nor have they even suspected the errors which Dom Moore discovers to-day. Among the particularly competent ecclesiastical dignitaries who have personally approved the book, I could mention bishops (several of whom are still alive), theologians occupying a distinguished position in clerical circles, and other scholars universally esteemed for their competence. But it is useless, I think, to draw out this list of

witnesses. Is it possible that errors, at once so elementary and so devoid of subtlety, as those which Dom Moore attributes to me, should have escaped so many readers, amongst whom are numbered some of the most eminent specialists in mystical questions?

But let us come down to hard facts. My second remark is as follows. The propositions that Dom Moore attributes to me, are not mine; if a certain number of words which he places in inverted commas, are taken from my text, each and every proposition as a whole is the result of a more or less ingenious interpretation on the part of Dom Moore himself.

This interpretation is, in the first place, utterly inexact; for it does not take into consideration, nor pay any attention to the aspect under which I treat the problems, nor to the general progression, nor to the plan of my exposition. All necessary indications were, however, clearly furnished in the Essay now in question; and they were to be found, too, in almost all the other Essays in the volume.

For instance, Dom Moore has omitted to consider that the third Essay, which alone he attacks, (a) is a study of *comparative psychology,* not a treatise of mystical theology or of spiritual instruction, still less a dissertation on the respective value of the different schools of spirituality; (b) treats of *mystical* phenomena, and not of essential sanctity, nor of the state of grace; (c) exposes, in the whole of Part I, a "*phenomenology* of the mystical life": a point of view merely methodological and evidently incomplete, which is completed in Part III, "Ontology and Theology of Christian Mysticism". Thus, it is not before Part III, that "the integral data of the problem" (pp. 196, ff.)—and therefore, it is certainly in Part III, not elsewhere, that *my* true conception of Christian mysticism—ought to have been sought.

Dom Moore, without condescending to note these distinctions of points of view, puts on the same plane—the plane of *complete* religious value—a few pieces taken here and there, and which in their context have quite another meaning. This was the surest way to go wrong. Dom Moore was, however, made fully aware of this, not only by the first Essay, dealing with the questions of method, but also in the third Essay itself, by the immediate context. Here he could have read, just be-

fore the lines he criticizes, formal declarations like the following: "We would, moreover, emphasize the fact that we propose to consider *solely the descriptive characteristics* of these phenomena, *abstracting provisionally from the problem of grace*" (p. 156). The bestowal of grace, *sive ex opere operato, sive ex opere operantis,* was therefore entirely out of the question. Further, the exclusively psychological viewpoint, from which the "spiritual life" is here considered, was still further limited by the following warning: "The question therefore arises as to whether mysticism is anything more than a sublime manner, carried out in the life of the mystic, of hypostatizing the very form of our mind, in order to project it into the ontological order. Before attempting to reply to this question, we must endeavor to apprehend in greater detail *the parallelism between the phenomenology of the religious life and the form of the psychological life,* and to analyze to some extent the influence of a religious content on the psychological activity which surrounds it" (p. 155). What was that but to say that the mystical life should be treated first (Part I) as the realization of a growing concentration of the psychological activities of the soul, neither more nor less? It was only later (Parts II and III) that we put the question whether this psychological condition sufficed to explain mystical experience.

Seen in its true perspective, and read exactly, what is then the meaning of the paragraph entitled "Ritual and Vocal Prayer", at which Dom Moore takes umbrage? Just this. Although the accomplishment of religious rites (*in genere*) and vocal prayer (liturgical or otherwise), considered in themselves, are not generally called mystical experiences in the strict sense of the word, yet (and this is my thesis) the psychology of mysticism would be at fault, did it disdain to take these forms of prayer into account: forms of prayer, moreover, accessible to all. For beyond their excellence as the necessary expression of collective cult, they are already, for the individual, a positive orientation toward mystical development. Being, as they are, the first degree of the concentration of the whole man on a religious object, they lead, as from afar, but nevertheless very really, toward a superior con-

templation. Let me add that nowhere have I asserted them to be incompatible with the highest mystic states.

Dom Moore will, I am sure, admit that this is but a colorless truism, which in no way threatens liturgical piety or the reception of the sacraments.

One word more. If it is necessary, I am ready, as I have already stated, to examine in detail the list of propositions reported above; and in particular, I am prepared to show:

1. That, from the propositions contained in *Group A*, the *first*, arrived at by a way of reasoning that is dialectically incorrect, seriously deforms my text as well as my thought; that the *second* is positively contradicted by my text itself; that the *third*, into which an insinuation as unjust as it is displeasing has found its way, has not the least connexion with what I say in reality.

2. That *the three* propositions contained in *Group B* (if the categorical affirmation "is" signifies, as it seems there to be the case: "is only, or is principally") are exactly the contradictory of the thesis which I defend, be it in Essay III, or in the other Essays contained in the same volume, or in my other publications on mysticism. If, perhaps, to the mind of Dom Moore, these three propositions signify only that, according to me, mystical experience (whether arising from natural or from supernatural causes), is normally accompanied, at least in its more elevated degrees, by a close unification, conscious as well as subconscious, of the soul, I do not see any difficulty in acknowledging this to be my conception; but how then are we to explain that such innocuous propositions, which can be defended scientifically and theologically, and which are, moreover, very probable, should have provoked the indignation and the discourteous remarks of my critic?

I prefer to look upon the whole affair as a misunderstanding to dissipate which Dom Moore will be as happy as I am.

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*Louvain, Belgium.*

## II.

To the Editor, THE ECCLESIASTICAL REVIEW.

There should never be any dispute concerning the views of a living author. No matter what his words, he has the right to interpret them in his own sense. It is, therefore, amply sufficient when Father Maréchal says that he does not hold the propositions I have attributed to him or have quoted from his book.

But should this work go through another edition, or should Father Maréchal write further on the liturgical life and mystical states, the following considerations might be borne in mind. It would be well for a Catholic writer—

1. To accentuate the value of the Holy Sacrifice of the Mass and the Divine Office of the Church as "manifestations of religion which concern the personal life" (p. 156), rather than to say, "From the personal standpoint, then, interior devotion sustained by ritual and vocal prayer, may be considered as a first stage, a humble beginning, on the path of mystical union. It is only this stage which most people are capable of reaching" (p. 158).

2. When one speaks of "Ritual in its wider sense, sacrifice, symbolic gestures, prostrations, any ceremonies whatsoever, 'spoken prayer' to which we may add liturgical chant" (p. 156), one should realize that the Holy Sacrifice of the Mass and the Divine Office of the Church are included in the formula and it is misleading then to say that these things, "considered in themselves, are a first degree in the scale of mystical activities" (p. 204).

3. When one comes to the psychological analysis of the mystical experience one should avoid phrases that attribute it to personal effort and the activity of the subconscious. Father Maréchal makes use of several such phrases in analyzing the nature of contemplative prayer. "The contemplative fixes his inner gaze on an idea" (p. 175).

"When the contemplative enters into prayer, the powerful coördination which he has prepared in himself by the whole course of his life awakes" (p. 175).

"Under this urge of a powerful love *he uplifts his idea* of God and *holds it* at the surface of his consciousness" (p. 176).

"By the same effort *he keeps standing* in his subconscious self the formidable edifice of a complete psychological life crystallized around the symbol" (p. 176). (All italics ours.)

If one attempts a psychological analysis of the mystic union of the soul with God, and accepts the ordinary postulate of Catholic Mystical Theology that no human being can attain to this union by any effort of his own, it is not legitimate to refer to it as resulting from the activity of the contemplative himself by any process of fixation of the attention or as due to uplifting one's own ideas and holding the divine ideal at the surface of consciousness, or as involving a personal effort that calls into play the subconscious self. To do so is not psychological analysis, but an inaccurate use of human language by anyone who stands upon this common ground of Catholic Mystical Theology.

Furthermore it would be well to remember, particularly in our busy age, that it is not profitable to the personal interior life of clergy or laity to try to conceive of the liturgy of the Church as something of an external character and treat it apart from what it is in itself, the participation of the human creature in the eternal sacrifice of the Son of God.

DOM THOMAS VERNER MOORE.

*Washington, D. C.*

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## "SOME MEDIEVAL GLASS IN OUR AMERICAN CHURCHES."

To the Editor, THE ECCLESIASTICAL REVIEW.

Father Coakley's letter was rather startling to the student of Medieval Stained Glass because of the caption under which it appeared, "Some Medieval Glass in Our American Churches", and because of certain sentences in the context. In at least sixteen American cities "there is an abundance of genuine medieval jewelled glass, *and more of it is being made every day.*" I take the liberty of placing the last words in italics as they contain the contradiction and the explanation. By "*genuine* medieval jewelled glass" Father Coakley means, evidently, modern glass made in imitation of the medieval, and not medieval glass at all. As a matter of fact "genuine medieval jewelled glass" is, perhaps, more rare than precious stones. To examine it, that of the first periods especially, one

must visit a few of the most renowned shrines of Northern France, England, Germany.

It is a matter of art-history that the process of manufacturing medieval stained-glass, that is of course the *genuine* article, is a lost art.

In my article I paid tribute in plenty to America's endeavor to recover the secret and to American artists for their return to the principles of the first craftsmen. They are the first and most persistent yearners for the days that are gone.

P. R. McCaffrey, O.Carm.

*Middletown, New York.*

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## PREACHING ON THE MASS.

To the Editor, The Ecclesiastical Review.

Please allow me to thank Father Robinson for his helpful article in the October Review. One of the Catholic needs of the day is certainly a more intelligent appreciation of our public worship on the part of the faithful.

The parish clergy often speak of the Mass in the pulpit; but not about its inner meaning or essence. Why? The reason is, I think, because, in their seminary course, they were taught that there are half a dozen allowable theories. The professor or the text-book preferred one or other of the theories; but they all remained theories, and a theory is out of place in the pulpit. What the students were not told is that those theories are but a summary of theological controversies with Protestants. This may also be said in great part of the treatise *De Ecclesia,* and it is encouraging to learn from the September Review that Bishop d'Herbigny's *Theologia de Ecclesia* is really a scientific work.

At present many theologians and liturgists, ignoring old controversies, are working on the relation of the Last Supper to the Cross, and in this there is ground for hope of deliverance from theories.

There are two short sentences, which I find helpful, in Newman's works: "Our Lord is the great High Priest who is ever offering up His meritorious sacrifice, and the Mass is but the earthly presence of it." "In Holy Mass He who once

died for us on the Cross brings back and perpetuates, by His literal presence in it, that one and the same sacrifice which cannot be repeated."

And Père Didon, O.P., in his *Life of Christ,* says of the Last Supper: "There is one thing that no interpretation, no criticism will dare do, and that is to lessen and throw doubt upon the underlying thought which can inspire such words and inform such an institution. Jesus at that moment asserted Himself to be the Victim of the world and gave His blood to be the redemption of sin".

A new source of light on the subject is found in recent studies of the Liturgy. In his liturgical lectures at the Institut Catholique of Paris the late Monsignor Batiffol said: "The offering made in the Supper and the offering in the Mass have this in common that both are the offering of a Victim immolated at another point of space and time: in the Supper the offering is made of the Victim who *will be* immolated on the Cross; in the Mass the offering is made of the Victim who *was* immolated on the Cross. . . . This teaching has the advantage of being that of the Liturgy. There is only one Sacrifice, that of the Cross; but this Sacrifice was offered up by Christ in the Supper, and we, in our turn, offer it up in the Mass in the form used by Him to offer it up in the Supper, and He gave us the power to offer it up".

It is interesting to see, in the case of Père Vigourel, an effort to reconcile the theory of De Lugo, which he had preferred as a theologian, with the teaching which he found later in his study of the Liturgy. It is not a successful effort. His liturgical study led him to define the Mass thus: The Mass is a memorial offering up of the Sacrifice which Jesus Christ offered up to redeem the world, and it is a sacrifice applying the fruits of the redeeming Sacrifice. In other words, the Victim of the Mass is the Victim on the Cross. If De Lugo had realized this he would never have sought an immolation in the Mass apart from the Passion and the Death on Calvary.

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## PREACHING AGAINST CONTRACEPTION.

To the Editor, THE ECCLESIASTICAL REVIEW.

In the September number of THE ECCLESIASTICAL REVIEW Mgr. Selinger asks how a pastor should put the grievousness of the use of counter-conceptives before the souls committed to him. He wants practical suggestions to ensure, as far as human powers can, matter worthy of being the instrument of grace.

One will speak diffidently in presence of a priest whose learning and experience are known so well. Nevertheless, when one so worthy asks, another who has given the matter some thought may be pardoned for his reply.

Those who have in this matter to carry to the faithful the answer of life or death may be divided roughly into two classes, the old priests and the young, those to whom the question comes as a sudden shock, and those who even from seminary days have seen it drawing daily nearer and growing more urgent. What we have to say is addressed primarily to the former: it will not, however, be without its use for the latter.

When we older men were in the seminary there was no question about the matter. It was a grievous sin, an intolerable violation of most sacred law both natural and revealed, a practice repulsive to every human instinct. For the common conscience such assertions had the force of self-evidence. Thus an elder generation to-day stands aghast at the blindness of men and women not only apologizing for the practice, but also stoutly defending it. This compels us to what we never expected, namely to go thoroughly into the matter and study its malice from both the natural standpoint and the supernatural. This seems to be the first step in effective preaching.

Let us now suppose a pastor giving a course of instructions in a sodality. His study has been analytic. He has reached the ultimate reasons and finds each convincing. He must now in presenting them give them cumulative force, joining element to element in a full-rounded body of doctrine. Beginning with definitions, he might explain what it means to wound or to frustrate a faculty. To alter bulls wounds: to cook eggs frustrates. Because the Creator gives his lower creatures to our service, we so use them. Of this, perversion is the contrary,

a turning of a faculty in its operation to an end incompatible with that designed by the Creator. It violates the moral law. Its gravity is to be measured by that of the end excluded, not by what one substitutes for it.

Next comes the difference between pleasure as a motive and immediate end, and pleasure as the final and exclusive end. One argues fallaciously: I eat for pleasure, and no one objects. I use marriage for pleasure, and what an outcry! "I eat for pleasure". For this some creatures are designed. Cake, sweetmeats, fruit are not, like bread, beef, potatoes, sustainers of life. Moreover the pleasure is not necessarily sensual. Banquets can have a moral value beyond the physical delight. In a word: "I eat to live" is true only as its converse, "I live to eat" is false. "I eat only to live" is absurd.

Though physical sustenance is the primary end of eating, we do not always advert to it. But we never exclude it. To do so would be to imitate the Roman banqueter ejecting with an emetic what had served the pleasure of palate and gullet, to make way for fresh delights, a practice certainly grave. In our animal functions God puts pleasure as an incitement. Hence it is usually the motive and the proximate end. The most conscientious thus use marriage following the natural order willed by the Creator. They fall, no doubt, into some excess; but the disorder is not serious. The second member of the popular argument, therefore, is false. There is no outcry. This is heard only when in marriage men and women do what in the lesser matter of eating and drinking they would hold disgraceful, excluding by positive means the natural end of their action.

This makes it necessary to establish the relative importance of the ends of marriage. The essential end, as all nature proclaims, is the propagation of the race. Nevertheless, since man is rational and free, it has another, which some would push into the first place, the allaying of concupiscence. The pretence upsets the subordination of pleasure, as a motive, to the essential end. It imposes the conclusion that sexuality is ordained by God as matter or rational pleasure. St. Thomas, with Aristotle, we might say with every unperverted mind, thinks differently. One can eat a peach praising God for the modest pleasure it affords, or smoke a cigar marvelling how He com-

bines variously four simple elements to delight man's complex nature. In the marriage act no such rational exercise is possible. It so suspends the use of reason, that some maintained it to be essentially evil. This St. Thomas refutes on the ground that it is undertaken according to reason, and so responds to the rational nature (Sum. 1. 2. XXXIV. I ad 1m; LXXXII, 2 ad 4m). Were there no generation, there would be no concupiscence. Resolve to frustrate the act, perverting it to your exclusive pleasure, and you lose your right to it. Carry the resolve into execution, and you trample on the Creator's fundamental ordinance.

To make the gratification of appetite, with the consequent right of preventing conception, its primary end, corrupts the very idea of marriage. This is a permanent union; but only in the natural complement of offspring is found the reason of its permanence. Concupiscence is transient. Its bond is but for the moment. The logical term of its exaltation would be the justification of divorce, temporary unions, promiscuity. Like so many other sociological errors, the tone in question rests on the exaggerated individualism which ignores man's social nature. After marriage, no less than before, husband and wife are mere individuals, each seeking individual good, personal gratification. The sacred terms lose for such their meaning, as the readiness to substitute for them "good pals" testifies.

A copious explanation of the marriage-tie is, therefore, most necessary. This constitutes a society perfect in its nature yet incomplete in its operation; which, by generating its multitude, has its complement in domestic society. Husband and wife, each applying what the other lacks, form in it one principle of generation in which their function is preëminently social. Wherefore, not only revelation but reason itself also proclaims that they are "two in one flesh". Yet it is not the material carnal conjunction that so makes them one; but the new life, the new relations, the new obligations to which by the Creator's universal law it is ordained. Hence it is that the marriage-contract becomes irrevocable in its consummation, not by the act that passes, but by the life-long obligations begun.

A materialistic sociology holds that the gravity of modern practice depends on its effect in what they term race-suicide.

This assumes the generative act to be purely individual to be completed or not, so far as considered in itself, as the agent chooses. Since, however, it is a social operation with its nature determined by the Author of conjugal society, of whom the generators are but instruments, these must perfect it as He wills. So thought St. Thomas. The generation and nature of its own multitude in domestic society is the proximate end of conjugal society. But he does not stop here. He is no mere individualist. The social nature of man is the foundation of his sociology. For him domestic society begins a continuous process of social life whereby the due multitude is provided for civil society. But this is not a multitude of mere soldiers, artizans, traders and so forth. Civil society has its function in providing the due number for Christ's supernatural society. Thus the heavenly multitude no man can reckon is the adequate intrinsic end assigned by the Creator to the generative function of His human creature; of which any frustration with regard to any element in the continuous process is intrinsically and necessarily an evil of the gravest malice.

Thus the supernatural is reached. There are other considerations which will suggest themselves. We must close with one remark. All natural reasoning must in Christian teaching be permeated with revealed truth. To the ever-enduring law, natural and supernatural, must be added the ever-present Law-giver from whom nothing is hid, and the ever-ready sanction of His law, namely, blindness of intellect and hardness of heart in life, and the eternal chastisement of unnatural sin after death.

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## LIGHTING THE CANDLES BEFORE MASS.

*Qu.* A *dubium* has arisen in regard to the manner of lighting candles before Mass. Wapelhorst (10th edition, N. 148, ii) says "Acolythi . . . superpelliceo induti candelas accendunt, prius a cornu Epistolae a candela quae cruci proxima est; deinde a cornu Evangelii eodem ordine." (Extinguuntur ordine inverso.) Now what does he mean? He certainly does not mean that *both Acolytes* start on the Epistle side, and then go to the Gospel side. And yet, as far as I can gather from his text, that is just what he says.

Common sense, supported by the *Baltimore Ceremonial* and Dr. O'Loan, *Ceremonies of Some Ecclesiastical Functions*, dictates that one of the acolytes should start on the Gospel side, the other on the Epistle side.

Granting, however, that Wapelhorst has in mind the case where only one lights the candles, what authority has he for saying that he should start on the Epistle side and then go to the Gospel side? The S. Congregation declared in a reply to a question (24 August, 1854) that the lighting should begin at the Gospel side. "An Acolythus aut alius accendens cereos ante Missam, aut ante aliam sacram functionem incipere debeat a cereis qui sunt a parte epistolae, ut volunt plurimi auctores, vel prout aliis placet, ab iis qui sunt a parte Evangelii? *Resp.* A cornu Evangelii quippe nobiliore parte." I have quoted this decree from Dr. O'Loan, ch. III, of his above mentioned work.

I ask, is there another decree to the contrary? If not, why should Wapelhorst direct as he does? This is a small matter, but it is for the sake of the principle involved that I have asked this question.

*Resp.* The decree quoted by Dr. O'Loan was issued on 24 August, 1854, but *was superseded* on 1 February, 1907, by the new pronouncement which Wapelhorst quotes accurately, and which is given under No. 4198, ad IX (page 91, last paragraph) in the Appendix I of Volumen VI by the Vatican Press in 1912.

Here is the complete text of this new decision: "Altaris cerei ita sunt accendendi ut incipiatur ab illo qui Cruci proximus reperitur *in cornu Epistolae,* postea servato ordine reliqui duo in eodem cornu existentes: ac *deinde* accenduntur reliqui cerei *in cornu Evangelii* exstantes, incipiendo item ab eo qui Cruci propior est usque ad ultimum in eodem cornu oppositum. *In extinguendis* autem iisdem cereis, *ordo invertitur,* atque incipitur in cornu Evangelii a cereo qui a Cruce remotior est ad illum qui propior; dein vero a parte Epistolae eadem regula eodemque servato ordine."

This decree seems to imply that only one person is lighting the candles. Yet Father L. Hébert, S.S., in his excellent *Ceremonial,* edited in 1926, says the same order is followed when both acolytes light the candles on the altar before High Mass. He says in the third footnote of page 77: "Ils (les acolytes) *commencent* par le cierge le plus rapproché de la crois *du côté de l'épître,* et les deux autres du même côté; *ils achèvent* par le cierge le plus éloigné de la croix *du côté de l'évangile*".

## DISTRIBUTING HOLY COMMUNION AT SOLEMN HIGH MASS.

*Qu.* Do the rubrics allow the subdeacon (priest or deacon serving as subdeacon) to assist the celebrant and the deacon in distributing Holy Communion during Solemn High Mass?

If so, how must he be vested? He must wear a stole; but how? Over the dalmatic? Or does he take off the dalmatic?

*Resp.* All rubrics take for granted that at Solemn High Mass celebrated with deacon and subdeacon, Holy Communion is distributed *only by the celebrant,* while the deacon stands on his right side and holds the paten under the chin of each communicant, and the subdeacon with joined hands stands on the celebrant's left-side.

On principle, the deacon and subdeacon at Solemn Mass should not (if they are deacons or priests) leave the celebrant alone and themselves distribute Holy Communion. Necessity would, however, justify departure from the rubrics, v. g. if a very large number of people were to receive Holy Communion, and the duration of the High Mass should thus be lengthened beyond measure.

Then obviously the priest acting as subdeacon should either remove his dalmatic and wear a priest's stole, or put on a deacon's stole under his dalmatic. As this manner of distributing Holy Communion is against the rubrics and can be tolerated only *per epikeiam* in cases of emergency, the Sacred Congregation of Rites has never issued any decree concerning the manner in which a stole should be worn by the priest-subdeacon distributing Holy Communion.

# Ecclesiastical Library Table

## RECENT BIBLE STUDY.

Biblical activity in European circles during the past two years has continued unremitting, but our present space should be devoted to a few productions certain to be of standard value to all.

Among general introductions the familar *Compendium* of Cornely's work has long since proved itself indispensable as a compact source of all the essential information on the subject. But since its eighth edition by Fr. Hagen in 1914 the progress of research and of hermeneutic science itself has called for a thorough recension and enlargement of this standard work. In 1927 this demand was met by Fr. Augustine Merk, S.J., of the Faculty of the Pontifical Biblical Institute. The new work,[1] with a page of the same size as the old, has nearly twice its bulk, but this is necessitated by an enlargement of the type which all readers will welcome. Of the three styles of type employed all have a broader face in proportion to height, and a better spacing and leading than before. The footnotes are easily legible; the longer explanatory sections and the bibliographies employ a type as large as the largest used in former editions, while the preliminary paragraphs to each division, summarizing its subject-matter and announcing its discussion, have a much larger type than any hitherto employed by the *Compendium*. Not less solid in value than before, the book has become more readable in every sense. Its treatises have acquired new subdivisions, clearly indicated and very helpful to the attentive pursuit of the argument. There are some minor rearrangements of order among particular introductions, as where Colossians heads the list of the Letters of the First Captivity, Hebrews is treated at the close of St. Paul's Letters, and all the writings of St. John, concluding with the Apocalypse, are grouped in immediate succession; these changes make for compactness in the application of principles common to several Books alike. Space is further economized by an extensive system of abbreviations, all of which are explained in a prefatory table.

[1] R. Cornely, S.J., *Compendium Introductionis*, ed. 9, A. Merk, S.J.; Paris: Lethielleux, 1927; pp. xi + 1096.

Fr. Merk has really rewritten the *Compendium,* and, in our opinion, wholly for the better. His added subdivisions allow for development and expansion under fresh heads whose logical relation is at the same time made clearer. Thus future editors for years to come need only add to the present form of the work such matter as further research may supply. Moreover, the whole present plan of arrangement and division is clearly suggested by the actual state of introductory questions. This is evident in the very designation of subheadings, as well as in the method of their discussion; still more, of course, in the frequent bibliographies. The quality of timeliness everywhere evident throughout the new *Compendium* supplies the one addition to its substantial worth that was to have been desired.

A few sections are new in their present form, such as a chapter on the Tridentine definition of the Canon, eight pages on the principal editions of the New Testament in Greek, and an opening passage to the Introduction of the New Testament, in which the author avails himself of Fr. Dieckmann's enlightening positive study of the evangelical concept of the Kingdom of God. Very many sections of the preceding edition are substantially enlarged: conspicuous are those dealing with the history of Biblical introduction, the Jewish Canon, the apocryphal literature of both Testaments, the Talmudic literature, the grouping of manuscripts according to their families, the opinions of St. Augustine and St. Thomas regarding a multiple literal sense, the special introductions to Tobias and Judith, the witness of antiquity to the exclusive genuinity of four Gospels, the Synoptic problem, the Comma Joanneum, the chronology of the life of St. Paul, the north- and south-Galatian theories. In the Appendix one observes the same expansion of important matter and retrenchment of superfluities. The twenty-four comparative chronologies of the Kings of Juda and Israel have given place to a single table with a couple of foot-notes.

An important improvement will be found in the extension and accurate subdivision of the theological excursus on inspiration, providing an adequate summary of the whole subject. Recent years, as all are aware, have witnessed much discussion of the nature, extent and effects of inspiration; Fr. Merk gives a good account of the additional progress made in this subject

and of its present state in theological opinion, with a particular discussion of that perplexing aphorism *Alia veritas inest aliis Scripturae partibus.* Coming to magisterial documents, instead of the entire text of the *Providentissimus Deus* we are given a synopsis augmented by full citations of the salient passages; there follow similar extracts from the decree *Lamentabili sane,* the motu proprio *Pascendi,* and (most important of all) from the *Spiritus Paraclitus,* a document of kindred purpose and equal authority with the *Providentissimus Deus* itself, but strangely ignored in its spirit and decisions by some recent writers on Scriptural subjects. To this Appendix are relegated all the decrees of the Biblical Commission, here reproduced entire in the order of their appearance, and referred to at the appropriate points in the body of the work.

Nothing has been omitted to restore the *Compendium* to the front rank of utility among single manuals of Biblical science. Its wealth of data is admirably indexed for ready reference. It is, in fact, a convenient summary of the high scholarship and unmatched equipment of the Biblical Institute itself, and as such it is a work of reference that no priest can easily afford to lack.

* * *

From the same source there continues to issue the lengthier work on introduction whose first volume, appearing two years ago, was briefly noticed in a former issue of this Review.[2] That volume covered thoroughly the discussion of canon, apocrypha, texts, versions, the history of exegesis, and the science of hermeneutics. Within the past year have appeared two fascicles of the Second Volume, which will be devoted to special introduction to the Old Testament.

The first of these is particularly valuable, being a complete monograph on the Pentateuch by Fr. Augustine Bea, of the Faculty of the Biblical Institute.[3] A manual of less than 200 pages, it has at the present time an integrity and value of its own apart from its place in series. Its three major parts treat in turn the character and contents of the Pentateuch, the question of its authorship (engaging more than half the space),

[2] Vol. LXXVI, No. 5; May, 1927; pp. 546-7.

[3] *Institutiones Biblicae scholis accommodatae:* Vol. II, 1, *de Pentateucho;* auct. Augustino Bea, S.J. Rome: Pontifical Biblical Institute, 1928.

and the chief special questions related to its early chapters. The treatment of these subjects forms a masterly production. Complete in scope and scientific in method, the work is rendered both clear and interesting by apt arrangement and good typography, as well as by a Latin style of a simplicity and clearness unusual in the treatment of technical subjects. Most of the Hebrew words occurring in the discussion of evidence are transcribed according to a uniform plan explained in a prefatory table. Unfortunately this fascicle has no alphabetical index of its own, but so well is the matter divided that the synopsis of contents fairly suffices as a guide to reference. Much pertinent evidence and illustration is committed to the footnotes, which also, together with frequent bibliographies, refer the reader to an abundance of literature.

The whole discussion is conducted with a temperateness worthy of its theme. Fidelity to inviolable norms, fairness toward warranted liberty of opinion, discrimination in weighing the value of evidence, and clearness in conclusion are maintained throughout. A prominent factor in the method as a whole is that of insistence upon the evidential value of a weighty and persistent tradition, even though not of a doctrinal character, as claiming due consideration in any criticism really scientific.

That the question of the authorship of the Pentateuch is not merely historical, but also theological in character, is firmly established at the beginning of its discussion. From John 5: 45-47, the *locus classicus* for Christ's own testimony, Fr. Bea concludes: "It is *de fide divina* that the Messianic prophecies found in the Pentateuch were written by Moses, and at least *temerarium* to deny that Christ also attributes the rest of the Pentateuch to Moses as author." In dealing with the comment (*contra Helvid.* 7) sometimes alleged to prove that St. Jerome acknowledged Moses' authorship to be matter of controversy, he shows that the context justifies no such conclusion. He insists that the Fathers in common not only endorse the tradition of Mosaic authorship, but do so as if they regarded it as connected with revealed truth. Concerning the alternative Divine Names as criteria of distinct sources, and the allegation of the numerous variant readings against the force of this argument, Fr. Bea in a thorough discussion of the textual data

gives due weight to this latter consideration without adopting so extreme a position as that of Dahse, and regards the Massoretic text as on the whole a safer witness to the original than the Septuagint. He seeks an explanation of the twofold Name from all of the viewpoints involved, psychological, linguistic, religious and literary, remarking of the last-named:

> The narratives of Genesis existed long before Moses' time, and not in vague and variable form, but, as is customary among peoples addicted to oral tradition, in a form well defined and fixed, transmitted with practically no change from generation to generation by memory and untiring recital. This form, consecrated by venerable age, Moses generally took over verbatim into his narrative. Since the Name Yahweh existed before Moses, but was not equally observed by all Israelites, it is easy to understand how this Name came to be used in the sacred histories and transmitted to posterity with especial care by certain families and tribes, while others did not give it an equal prominence. Moses took over these relations just as they were current in different families and tribes, and this explains why a "Yahwistic" character prevails in some sections, without involving any question of one continuous source covering the whole history (p. 47).

That the meaning of Ex. 6:3 cannot be that the Name Yahweh had never before been known or used, he shows on several accounts, and notes that a less obvious interpretation—"as regards My Name Yahweh, I was not known to them in the power and might which its force expresses"—receives confirmation from a contemporary Egyptian idea.

In their turn all the other alleged criteria in the literary sphere — vocabulary, style, grammatical construction — are examined for their actual value as denoting either relative antiquity or diversity of origin. No space is given to either rhetoric or invective; the comparative method, quietly turned against its most persistent advocates, reveals the insecure foundation of their structure. The measure of the alleged Aramaic influence is especially well discussed. Concerning all of these elements as proofs of diverse authorship and source, we are first reminded of the conditions requisite to make such argument conclusive, and the reminder itself almost suffices without the application that follows. The latter is none the less searching in its comparison of the so-called documents one with

another, and the weakness of the divisive hypothesis thus revealed is made still clearer by admissions of some of its leading proponents. An entire section is next devoted to the thorough treatment of the question of "duplicate accounts", prefaced by a good view of the relative bearing of theological principles upon the admission of the fact itself. Then, supposing the fact of duplicates, the theory of diverse sources in its extant form is examined as an explanation of the phenomenon, and found clearly wanting in that capacity. Certain palmary instances of "duplicates", both historical and legal, are finally discussed in detail. The whole section is a tacit commentary on the difference between conclusions founded upon superficial resemblance and others drawn from adequate study, and is well adapted to restore to a judicious balance the type of mind too readily influenced by the persistent urging of what is merely specious.

From internal evidence Fr. Bea passes with his opponents to external testimony, devoting the whole of his next chapter to the historical and archeological arguments on which the divisive hypothesis has recently begun to lay such emphasis. By the irony of fate, this very shifting of stress from literary qualities to the facts of comparative history has begun to produce a reaction from much that is essential to Wellhausen's position. It becomes amusing to find popular retailers of the pseudo-criticism, such as Kent and Bicknell, affirming without the least proof that in Old Testament history "later conditions have been read back into primitive times", at the very time when the repeated discovery of ancient analogies and affinities hitherto unsuspected is bringing first-hand investigators like Sellin to the gradual admission of the inspired history's relative antiquity in point after point. Fr. Bea recognizes a triple field of attack: general objections against Pentateuchal history, those against Deuteronomy in particular, and those against the priestly legislation as such. In the general field he finds the historical indications of the Pentateuch more redolent of Moses' age than of later times; his evidence for this conclusion is abundant. As regards Deuteronomy, he shows clearly that its peculiar provisions are no more appropriate to Ezechias' or Josias' times than to the age which the book itself claims as that of its origin. A new epoch of national life and

cultus was indeed demanded to produce the Deuteronomic modifications of the earlier code, and that epoch began precisely where Deuteronomy puts it,—when forty years of desert-migration were about to give place, almost overnight, to centuries of stable possession and urban life. But it is perhaps in the field of the priestly legislation—the collection of legal passages known as P, and alleged to have been composed during the Exile and foisted on the returned colonists by Esdras as Moses' Law—that the evidences of relative antiquity are most illuminating. The inappropriateness of such a code to post-exilic conditions, its manifest affinities with Egypt and the desert life, Ezechiel's evident acquaintance with it, its presupposition by Deuteronomy and by pre-exilic prophecy, are the points marshaled by Fr. Bea into a forceful cumulative argument.[4] This he supplements with a brief criticism of the ineptness of some of the favorite arguments for a post-exilic origin.

Nor is he satisfied with mere refutation, for this second part of his work closes with a positive theory of the Mosaic authorship, discussing in succession the personality of Moses, his aim in composing such a work, the sources at his disposal, his respective activities as redactor and as author, and the history of his production subsequent to his death. All this issues in a constructive hypothesis adapted alike to the demands of tradition and the results of modern research. Up to this point a full conspectus of Pentateuchal criticism has been presented in the brief space of 108 pages. Practically all of it exists in fuller detail in Dr. Sanda's great work *Moses und der Pentateuch,* to which Fr. Bea's indebtedness is duly acknowledged; but the gist of Sanda's evidence is now available to us in the present clear and orderly compendium. No attentive reader

[4] Sellin himself (referred to on p. 100) thus concludes (Introduction to the Old Testament, transl. by W. Montgomery, p. 90): "*Throughout,* the author of P collected during the Babylonian Exile *only old material,* but impressed upon it the stamp of the new ideas. . . . In this way we come to understand how Ezra, in spite of the recentness of the literary work which he brought with him, could believe and teach with all the energy of his nature that these were the ancient and holy statutes of the fathers of the race," etc. The evident necessity of explaining this last circumstance, together with the inadequacy of the explanation itself, only emphasizes the significance of Sellin's concession of substantial antiquity to the whole of P, and the force of the evidence which must have compelled it. Progress in the knowledge of ancient history has evidently failed to furnish the divisive hypothesis with the expected confirmation.

of its pages can avoid the conviction that the divisive theory has at least no more claim to acceptance on any objective grounds than the traditional view of the Pentateuch's origin.

The third division of the book is a feature uncommon in works of its class,—a series of studies in positive exegesis. The passages treated comprise the major "special questions" connected with Genesis, and all of the commonly recognized Messianic prophecies contained in the Pentateuch. In the first group the creation of the world, the origin of man, his primal state and fall, the deluge, the early genealogies, Abraham's date, and finally the time of the Exodus, are concisely discussed with full accounts of the essential data and apt comments on present points of special emphasis. Passing to the Messianic prophecies—the Protoevangelium, Noe's blessing of Sem, the early promises to the Patriarchs, Jacob's prediction about Juda, the oracle of Balaam, Moses' prediction of "the Prophet"—Fr. Bea treats each with proportionate thoroughness, briefly where the Messianic message is obvious, more fully where the authentic exegesis is not entirely coterminous with the literal sense. Within these last seventy pages one has in substance the dogmatic and apologetic data necessary to meet the common charges against the worth and teaching of the Pentateuch, and to do so in a manner consonant with the present data of research.

Considering the vital significance of the opening chapters of the Old Testament, and the innumerable efforts to discredit their incomparable record, this single fascicle of the *Institutiones* would merit separate production for its own sake. It would prove of high value either as a text-outline for seminary lectures or as a manual of reference for the use of those engaged in the ministry.

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The other fascicle mentioned above, and the latest as yet produced, is given to the Didactic Books—Psalms, Song of Songs, Proverbs, Ecclesiasticus, Job, Ecclesiastes and Wisdom.[5] "Didactic" is about the only natural feature predicable of these seven in common; their mere titles recall their wide diversity in age, theme and structure, and the many features peculiar

[5] *Institutiones Biblicae,* Vol. II, 3, *de Libris didacticis;* auct. Alberto Vaccari, S.J. Rome: 1929.

to each alone. A heterogeneous group, indeed, for adequate treatment in 156 pages of text; yet Fr. Vaccari seems to have omitted nothing of importance about them. Devoting slightly less than 100 pages to their special introduction, he adds a chapter of 60 pages of detailed exegesis. Each introductory section closes with a discussion of textual apparatus and an abundant bibliography, classified even to a special section of homiletical commentary.

The amazing reach of these bibliographies alone would attest the writer's equipment for his task, classified as they are under notes of scope and purpose which necessitate some actual acquaintance. From a manual of detailed information whose scholarly excellence is sustained throughout, one can mention but a few of the prominent features most helpful in matter and method or most significant in point of judgment.

Beginning with the Psalms, the whole subject of Hebrew poetical structure is concisely treated; where opinions differ, the chief theories and their sources are briefly enumerated without obscuring points of general consent. The formation of earlier collections of Psalms as units of the present combination is clearly outlined together with its extant evidence. The antiquity of the titles is justly emphasized, while they are not attributed to the original authors nor to any evidently inspired source. The comparatively corrupt state of the Massoretic Psalter is affirmed and illustrated at the beginning of a very helpful review of the sources at hand for textual criticism and reconstruction.

Regarding the Song of Songs, Fr. Vaccari gives a complete history of the various interpretations of the Book as a whole—the purely allegorical, the mixed or typical, the crude literalism of modern skeptics. He declares in favor of the first without condemning the second, but excludes the third from Catholic consideration. The earlier persuasion that Solomon was the author he pronounces unfounded, as well as unnecessary to any but the typical explanation of the sense; on the other hand, he sees no cogent evidence of post-exilic date, and commends as at least probable an ascription to Solomonic times.

Since the five remaining books of this group comprise the "Wisdom-literature" properly so called, their treatment is preceded by a clear analysis of the various concepts expressed by

the term "wisdom" in Old Testament usage. Proceeding to the Proverbs, Fr. Vaccari adopts the nine sections into which the work is actually divided by textual indication and transposition. In judging that the "anonymous" first nine chapters cannot actually be Solomon's, the argument from diversity of style and lateness of diction is more convincing than the appeal to a denunciation of "strange women" as out of keeping with Solomon's personal morals, unless it be supposed that the "wise men" were in the habit of practising all that they preached—a persuasion in which Isaias hardly agrees. Of the two collections (10: 1—22: 16 and cc. 25-29) inscribed as Solomon's he notes the relative antiquity of structure and style, and sees no objection to Solomon himself as their oral author, though probably not their writer. Thus might the whole collection be known as Solomon's, just as the Psalter was known as David's, from its principal author. The "wise men" responsible for other portions must remain unknown to us. As regards the collection 22: 17—24: 22 (the third division of the Book) and its undeniable affinities with the "Wisdom of Amen-em-Ope", Fr. Vaccari notes the opinion already mentioned in this Review,[6] that the Proverbs may have borrowed these edifying bits from the Egyptian sage, but prefers the explanation of common dependence on an earlier and probably Hebrew source, supporting this view with very interesting arguments. The contributions of the unknown Agur and Lemuel must at least be later than Ezechias. In a concluding theory of the formation of the extant Book Fr. Vaccari attributes the introductory nine chapters and the closing description of the *mulier fortis* both to the final redactor, whom he places in the fifth or fourth century B. C.

Because of its general likeness to Proverbs, Ecclesiasticus (Sirach) is next approached. Some witnesses to its canonicity are here added to the fuller discussion of the subject in Volume I; the prologue of the Greek translator is, however, no part of inspired Scripture. The relative age and textual value of the rediscovered Hebrew fragments and of the best ancient versions are clearly and thoroughly summed up.

The ruling principles for a sound interpretation of the Book of Job are the subject of a very helpful statement. As to the

[6] Vol. LXXVII, 1, July, 1927; pp. 83-91.

work's historical nucleus and record, Fr. Vaccari agrees with Catholic authors generally that, notwithstanding an obvious dramatic license in the detail of characters, events and dialogue, "no reason exists for doubting that the history of the sufferer Job was no fiction of the author's own, but had been received by a tradition at least substantially true".

In Ecclesiastes, in spite of its puzzling title, he sees nothing of the sermon or exhortation. It deals, like Job, with the "problem of evil"; not, however, as deserved or undeserved, but as an enigma to man's innate pursuit of happiness. The solution is that, with God's sovereignty ever in recognition, the transient goods of life may be thankfully enjoyed as His present compensation for its equally transient ills. This philosophy Fr. Vaccari defends against the hasty charges of skepticism and epicureanism so often alleged. He gives an historical résumé of the long controversy over unity of theme and authorship, remarking the present consensus in the affirmative. That the author cannot have been Solomon himself is the almost unanimous mind of Catholic scholars as well as others. Fr. Vaccari believes

> . . . that the author of Qoheleth has introduced Solomon as the speaker by way of a literary fiction or prosopopeia, or donned the person of Solomon the wisest of kings. This solution cannot be censured *a priori*, since common consent admits an indisputable instance of similar fiction in Holy Scripture, namely, Wisdom, which is called Solomon's. It is also rendered at least extrinsically probable by the common opinion of approved interpreters. However, the necessity of such a fiction is not so obtrusive in the exegesis of Ecclesiastes as in that of Wisdom.

Little can be known of the actual author except his evidently post-exilic age, perhaps about the end of the third century B. C.

Wisdom naturally assumes the division of the threefold aspect in which its great theme is proposed for admiration and pursuit. Its clear doctrine of a future beatitude is the subject of some special comment; other of its teachings are defended against current misconceptions. It is the work of a single author, whose aim was probably to confirm against the errors of their environment those Jews of the Diaspora who had settled in Egypt. That it is not Solomon's work was expressly acknowledged by both Jerome and Augustine.

It is certain that the author introduces Solomon himself as speaking at least in chapters 6-9, . . . which was probably the reason why Solomon's name was given to the entire work. This, however, is merely a literary or rhetorical artifice common among the ancients, a prosopopeia not unknown even to modern practice, and no detriment to the author's veracity.

It is shown that he cannot have been Philo, nor of an age so recent as the Roman period. He was probably an Alexandrian Jew of the second to the first pre-Christian century.

Limits of space forbid even selected comments on the exegetical chapter which closes this valuable little work. Its matter comprises (1) five of the Davidic Psalms, 3, 4, 10, 11, 39; (2) six of the principal Messianic Psalms, 2, 15, 21, 71, 88, 109; (3) four Psalms on the subject of evil and its penalty, 36, 38, 48, 72; (4) three passages (Prov. 9; Eccli. 4: 11-22; Prov. 1: 20-33) on Wisdom as Instructress; (5) two passages (Prov. 8: 22-32; Eccli. 24) on Wisdom's divine origin. All of these twenty selections are expounded in detail, with due attention to text, metrical structure and the force of scope and context. Here is indeed a treasury of Old Testament positive theology, and from a source worthy of confidence for soundness in every respect.

* * *

That veritable blessing, the "Westminster Version of the Sacred Scriptures", has now added to its output Volume I, Part 1, "The Gospel according to St. Matthew".[7] Both editors and author are already known—the latter as translator of St. Mark—for an excellence fully sustained by this latest achievement.

An introduction by Fr. Lattey, S.J., the principal editor of the series, treats clearly the main evidence for the Gospel's authorship and composition. Special attention is given to the palmary passages of Irenaeus, Papias and Eusebius, with abundant evidence for the use of τὰ λόγια κυριακά as commonly signifying "the oracles (=Scriptures) about the Lord", or what we understand by a written "Gospel", in which mere "discourses" only play their proportionate part. The internal

[7] By the Very Rev. Joseph Dean, D.D., Ph.D.; London and New York: Longmans, 1928.

characteristics of the Gospel are then summed up, and a special note given to "the Gospel of the Childhood" peculiar to Matthew.

The translated text is quite similar in character to that already familiar from the same author's version of St. Mark. The exact sense of the Greek, as a rule, is presented in English that is idiomatic, smooth, and contemporary except for the "solemn style" of verb and pronoun. In particular, the translation of *βίβλος γενέσεως* (1 : 1) as "book of the *coming*" seems, all things considered, both just and expressive if this is really the title of the work entire. Again, to render *μετάνοια* and *μετανοεῖν* respectively by "repentance" and "repent" rather than the familiar "penance" and "do penance", with their peculiar application, seems for the most part a gain. Naturally, however, one finds some trifles yet to be desired. "Evangelized" (11 : 6) and "abodes of kings" (11 : 9) seems needlessly stiff. Perhaps the spelling "shew" was hardly required even for consistency in style. And, speaking of consistency, if "bidding the crowds *recline*" sufficiently renders the verb in 14 : 19, why is "*feast* with Abraham" necessary to the full sense of the same verb in 8 : 11? Exactness itself seems to have suffered at least twice. In 4 : 9 the phrase *πέσων προσκυνεῖν*, the Septuagint's constant equivalent for a Hebrew phrase involving of itself no more than a profound "salaam", loses its actual ambiguity as serviceable to *tentatio sub specie boni* by the too determinate rendering "fall down and worship". And again, to render *μεταμεληθείς* (21 : 29) by "repented" rather than simply "changed his mind" misses the very distinction between this verb and the more specific *μετανοεῖν*, with its sense of personal guilt. One wonders, too, what the sense gains by "Father in the heavens" and "kingdom of the heavens", since the Greek plural merely imitates the Hebrew *shamayim,* which to us is virtually a singular. These, however, are matters of mere taste or of critical judgment; if either be sometimes at fault, the issue is not seriously marred.

To the text Fr. Lattey adds an appendix on the Synoptic Problem, treated from the positive viewpoint of "the place of memory in the composition of the Synoptic Gospels". The principles invoked and the solutions suggested in this excursus are of the greatest value at the present stage of discussion;

they supply a sane explanation of both likenesses and differences between the Synoptics which shows at a glance what unwarranted stress has been laid on the necessity of inferring written sources. A word might be interposed concerning one overworked argument: that if two Evangelists commit the same inexactness in an Old Testament citation, there must have been literary dependence on some writing other than the Old Testament itself. Is there any commoner result of *oral* inaccuracy even among ourselves than just this phenomenon? Let us imagine a seminary professor of to-day finding in the written sermons of two of his pupils that current blunder, "The Son of Man hath not *whereon* to lay His head". Must he conclude that one student has copied the other, or that both have borrowed from some popular source of devotional exegesis? If so, he has hardly been an attentive listener. Fr. Lattey, at any rate, has adduced argument enough to justify his own summary:

> Memory explains both the likenesses and the differences in the Synoptic Gospels, but the hypothesis of documents does not sufficiently explain the differences, such as we have them in the concrete.

* * *

Through friends conversant with recent events in Palestine comes the sad news that the late disturbance there has numbered among its victims that indefatigable student and staunch defender of the Pentateuch, Harold Wiener. His monographs directed against the foundations of rationalistic criticism are now well known. So too is the fearless directness of attack, the independence of human respect, which enabled him to stand unsupported in the courage of his convictions. A member of the London bar, well known also in circles of Biblical study, he happened unfortunately to be in Jerusalem when the recent outbreak occurred. As our information runs, he had driven from the city, against the advice of Moslem friends, to bring to safety two compatriots. Returning with them in his car, he was halted near the city by armed Arabs, who demanded the identity of the travelers. The chauffeur responded, "My employer is an Englishman." True, as far as it went, but not enough of the truth for the employer himself. Looking steadily at his assailants with folded arms, he

uttered in Arabic his own death-warrant: *"Ana Yahudi!"* He was shot down. As our informant remarked, "it was sad, but not tragic". Harold Wiener died, as he had lived, for the whole truth at any cost.

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# Criticisms and Notes

**A DICTIONARY OF THE PSALTER. Containing the Vocabulary of the Psalms, Hymns, Canticles and Miscellaneous Prayers of the Breviary Psalter. Edited with Introduction by Dom Mathew Britt, O.S.B. With a Preface by the Right Rev. John B. Peterson, D.D. Benziger Brothers: New York, Cincinnati, Chicago. 1928. Pp. 299.**

The author tells us that the present work is not intended for the specialist, but is designed as a practical aid for those who recite the Divine Office, or rather for those who are preparing to do so. He hopes also that it will be found helpful to the student of ecclesiastical Latin as well as to the ever-increasing number of Sisters who chant the Office in choir.

Without doubt this work will be found of great value within the limits described by the author. It might be stated here that the book is more than a dictionary in the ordinary sense of the word, since it contains much information that one would expect to find in an encyclopedia.

There are, however, some serious faults of workmanship which cannot be condoned even under the plea that the dictionary is not intended for specialists. The author tells us that the definitions in his work are based on seven English Catholic versions of the Psalms, five of the Vulgate, and two of the Hebrew. It is indeed to be hoped that Dom Britt made a more independent effort to arrive at the meanings of the words than this method would imply, as the existing English translations of early Christian works are notoriously inaccurate on the whole.

The Introduction, especially that portion which deals with "The Latinity of the Vulgate Psalter", is to this reviewer at least, disappointing. Dom Britt speaks very confidently of "the Itala, or Old Latin, text of the Scriptures". The term "Itala" ought by all means to be avoided, at least until the exact meaning thereof has been more definitely determined. While we do not expect to find a detailed bibliography in a popular work of this kind, yet if any secondary works are to be mentioned at all we should find among them the *Thesaurus Linguae Latinae* and *The Latinity of the Vulgate Psalter* by J. J. Jepson (Washington, 1915). Both of these works are conspicuously passed over in silence.

Nevertheless, the volume will do much good, and fills a want long felt. There is nothing else quite like it.

Some mention should be made also of the Preface by Bishop Peterson. It consists of a short essay of striking observations on the widespread use and influence of the Breviary, and the logical conclusion on the value of the present dictionary.

**TRADITION AND THE CHURCH. By George Agius, D.D., J.C.D. The Stratford Co., Boston, Mass. Pp. 357.**

Tradition is the memory of the Church. Just as a man reaches new conclusions in thought by drawing on the storehouse of his memory, so too the Church develops her dogma, makes more precise her doctrines thanks to an elaboration of that which is contained in the memory of her intellectual past. The Church is not only a democracy of the living, but a democracy of the living-dead, for she believes in giving the past its vote in her councils, and this is tradition.

Dr. Agius in this work has set forth the teaching of the Church concerning tradition. He investigates the problem of whether Christ established, besides the Scriptures, any other agency, or authority to preserve and propagate His doctrines. Opening his book with the various notions and distinctions concerning tradition, he passes on to a proof of an Apostolic Succession: an ever-living and official body to govern the Church, and he shows that tradition is one of the essential elements in this succession. There is also added a criticism of the sixteenth-century form of Protestantism with its perverted notion of Tradition.

While the book offers no new contribution to the field of scientific theology, it has its own place in the apologetic field. The book will prove useful to the intelligent reader who desires to understand the Church's rule of faith in greater fulness. An abundance of material has been gathered together to prove his thesis, and though some of it is apparently second-hand, the author puts forward a good case for tradition, and offers to the English reader a side of the Church's authority which is generally closed to those who do not read Latin.

**MISSIONS AND MISSIONARIES OF CALIFORNIA. Volume I (Lower California). Second edition. By Fr. Zephyrin Engelhardt, O.F.M. Mission Santa Barbara: Santa Barbara, California. Pp. 771; 73 Illustrations, including two Maps.**

The Mother of California is the picture drawn by Father Zephyrin Engelhardt, O.F.M., in volume one of his four-volume general history, entitled Missions and Missionaries of California. The first volume has been so long out of print and so much in demand that it was

necessary to bring out a second edition. *The Mother of California* is the happy title given to another book on Lower California. It was written by Arthur Walbridge North and published in 1908. It has become so scarce that, like Father Engelhardt's first volume, it commands any price the book traffic will bear. The name Mother of California seems to have been first applied to Lower California in 1823 in a letter from the Governor of Baja California, Ruiz, to the Governor of Alta California, Arguello, in which the former appealed to the latter for assistance in the following words: "I can not persuade myself that inasmuch as it was Lower California which at another but happy period cheerfully prevailed on its missions to nurse Upper California at its birth and in its childhood (reference being made to the fact that the old missions supplied to the new, men, both priests and soldiers, and animals, seeds, food and church furnishings), the latter would pretend not to understand the sacred rights of a mother who is already about to expire amid the horrors of destitution, scarcity and extreme necessity." The result of that appeal is not known. But it was probably similar to the response to a cry of distress eight years before when generous supplies of clothing, food and animals—pack, draft and meat—were contributed by the daughter missions of Alta to the mother missions of Baja California.

Lower California was a typical Indian mother—beautiful in her early youth of the Jesuit era of the first conversions, grown squat and stolid in the middle age of the Franciscan times of consolidation of missions and become stooped and wrinkled in the Dominican days of decrepitude, death and extinction. Father Engelhardt covers those three eras in as many separate sections. They are preceded by a section on the early voyages and discoveries in the present territory of the United States and are followed by some concluding paragraphs on the zealous secular priests, Fathers Escalante and Carlon and the devoted Roman Pontifical Seminary priests, Rossi and Cotti. The two last-named were expelled in the recent persecution, but not before bringing with them the precious historical record, the *Libro de Gobierno*. Of this document Father Engelhardt fully avails himself. His intelligent use of it contributes one of a score or more of important improvements, corrections and additions to the first edition of the *Missions and Missionaries*.

Father Engelhardt's style is as solid as his scholarship. The style is living, if not lively. It is living because, having himself lived and labored as an Indian missionary in Michigan, Wisconsin and California, he can visualize the trials, hopes and successes of the Indian missionaries of the two Californias.

Father Engelhardt is at his best when denouncing some petty governmental heckler or some unjust historian critic of the missionaries. His castigation of Hubert Howe Bancroft because of that chain-store historian's attack on the moral reputation of certain Dominicans, would win a case of libel before any fair-minded jury, so well-documented is Father Engelhardt's excoriation. On the other hand, the Franciscan historian frankly admits the dereliction of one Dominican superior.

Yet the defence of the veracity of Father Marcos of Niza, who since Cortes's time has been pictured as a terrible prevaricator, is not nearly so thoroughly done. It would seem that Father Engelhardt has not read, at least he does not cite, Bandelier's remarkable proof, by means of documents and explorations, of the absolute truthfulness of the fearless but cautious discoverer of the Seven Cities of Cibola. In 1890 Bandelier wrote the defence of Father Mark in his *Contributions to the History of the Southwestern Portion of the United States*, of which Winship says, "It will always serve as the foundation of all satisfactory study of the history of the Spaniards in that portion of the United States." Father Engelhardt does, indeed, cite the Fourteenth Annual Report of the Bureau of Ethnology, in which Winship's paper appeared.

On his way to the West, between trains and between readings of Father Zephyrin's book, the reviewer recently discovered in a second-hand book store in Chicago, tucked away back of a row of unimportant Western material, two copies of Bandelier's rare monograph. If Father Zephyrin does not now possess a copy, he surely will soon. If the reader has not already caught the enthusiasm of Catholic Indian mission history, let him read anything Bandelier has written and he will buy Father Engelhardt's works to satisfy his thirst for more. Bandelier is familiar to students of the *Catholic Encyclopedia*. He wrote for six volumes. To volume four he contributed fifteen articles, of which the one on Cortes is a fair example. There is no special article on Marcos of Niza in the *Encyclopedia*. Bandelier should have been gotten to write it.

**THE CAPUCHINS. A CONTRIBUTION TO THE HISTORY OF THE COUNTER-REFORMATION. By Father Cuthbert, O.S.F.C. Two volumes. Longmans, Green & Co., New York. 1929. Pp. 475.**

The author of what some consider the best biography of St. Francis has again placed us under a deep obligation by presenting us with another well written book. And it is fortunate for us indeed that Father Cuthbert has undertaken to provide the English-

speaking world with a history of the Order of which he is so distiguished a member. Just such a scholar as he was necessary to write understandingly of "The Capuchins". One who had so deeply delved into the life, the spirit, and the "Romanticism" of St. Francis, and who had so thoroughly familiarized himself with the primitive Franciscan movement as he, would be peculiarly fitted to trace with a steady hand the eventful history of a Franciscan Reform which meant to be a direct return to the primitive Franciscan spirit. And Father Cuthbert has acquitted himself of this difficult task creditably. To allay the fears that might disturb some minds, it may be stated right here that the work is neither controversial nor apologetic: the author writes with candor, simplicity, and evenmindedness. He has a unique story to tell: a story of the renaissance of the early Franciscan spirit and life, and a remarkable history of the noble achievements of a body of strong and valiant men who had caught the genuine spirit of their holy Founder, who deftly clothed it with new flesh, as it were, and who succeeded in adapting it to the restless spirit of the sixteenth century. As the narration runs swiftly on, one is made to marvel at the great accomplishments wrought by those sincere and faithful followers of St. Francis, who played so prominent a rôle in the world during the Counter-Reformation.

Father Cuthbert shows that the Capuchin Reform was occasioned by the fact that the Observant Reform in the Franciscan Order had fallen short of achieving some of its avowed purposes. This led to discontent and to a wholesome desire for a stricter observance of the Rule among many of the friars. Matteo da Bascio, one of them, deeming it impossible to bring about a reform within the bosom of his own religious community, desired to satisfy his endeavor to observe the "spirit and letter of the Rule" by obtaining papal permission to do so apart from the community. He had no intention of starting a new Order when he appeared before Pope Clement VII, in 1525, and begged leave to "observe the Rule of St. Francis to the letter and to be authorized to go about the world preaching the commandments of God". Nevertheless the granting of the simple friar's request eventually led to the launching of the Capuchin Reform. However, great tribulations were in store for the first members thereof, and Father Cuthbert gives a fascinating account of the "Capuchin Persecution". While reading this portion of the work one is led to sympathize with the Pope, who must have been sorely tried if not vexed by parties that were honestly striving toward diametrically opposed ends. During that stormy period of the Order's history permissions were repeatedly given by Rome and as often withdrawn.

The new growth on the Franciscan tree was about to develop into a sturdy branch, when a sudden and unexpected calamity exposed it to the imminent danger of being lopped off as worthless and as injurious to the whole tree. Hardly any one would have believed that the Reform would outlive the apostacy of Fra Bernardino Ochino da Siena, its fourth Vicar-General, who went over to the Calvinists in 1542. But the Reform was not the work of men. Even the cursory perusal of the first part of the history of the Capuchins cannot but leave the impression on the reader that the "digitus Dei" is traceable in the early history of the Order. Without God's extraordinary assistance no Order could have survived the intrinsic and extrinsic difficulties with which the early Capuchins had to contend.

What may have been the causes of the singular vitality of the Capuchin Reform? As a partial explanation of its astounding growth—within a century after its foundation it numbered about 30,000 members—one must, it would seem, reckon the extraordinary character of the Capuchin Constitutions, of which a Pope is said to have maintained that, whoever observed them faithfully might be inscribed on the Church's list of saints. Father Cuthbert refers to the Capuchin rule of life as unique amongst the Constitutions of Religious Orders. "They are not merely a series of statutes," he says, "they are a veritable apologia for the Capuchin life; they declare the spirit in which the congregation is to be formed . . . they would be the despair of the merely legal mind for they appeal to a law beyond the positive, to the law of the spirit intent upon a more perfect fulfilment of the chosen life than any positive law can enshrine". Briefly, the character of the Constitutions marks the return of the Capuchin Reform to the freedom of the first Franciscan friars. And because that was the truly Franciscan way, the Capuchin Reform succeeded so phenomenally. Another reason for the survival and vigorous growth of the Capuchins was the fact that they "were alive with a spiritual life which was in touch with the fundamental needs of the human spirit of their time". And so, after they had obtained permission to establish themselves outside of Italy, their successful march of progress was rapid. Crossing the Alps, they evangelized France and Spain. Their engaging in hand to hand combat with Huguenots and other heretics in France and the Savoy and their victory over them; their wonderful achievements in Germany under the leadership of San Lorenzo da Brindisi, Giacinto da Casale and Valeriano Magno: all this shows what extraordinary men Divine Providence raises up at critical times in the history of the Church.

Lack of space makes it impossible to present even a meagre account of the accomplishments of the Capuchins as preachers, as social workers, as statesmen, as missionaries at home and abroad, as writers. But a brief remark concerning their literary productivity must find a place here. Vigorous thinking, we are informed, went with the rigorous austerity of the Capuchin Reform. This was to be expected, for the Reform was largely recruited from amongst men of trained intellect and scholastic attainments: they were the Order's first pillars of support and its leaders from the beginning and throughout the period of the Counter-Reformation. The simplicity and sincerity of the life of the Capuchins brought their thought in touch with reality: hence the appeal that the Reform made to this type of men. Consequently we need not be surprised to learn that, in the early third of the seventeenth century, "France was being flooded with books written by Capuchins," and that Italy, Flanders and Germany were producing their quota of Capuchins who "made literature". And the Capuchin writers were practical men. With few exceptions they were active workers, whose writing was subsidiary to the "nobler work" of preaching and the practical work of the Capuchin apostolate. "One realizes," Father Cuthbert writes, "that with the Capuchin writers of the Counter-Reformation period the world in which they lived was their book; they were not mere students of the school nor thinkers wrapt up in their own individual emotions and experience." Any writer might take pardonable pride in being able to say that of the Order to which he belongs.

*The Capuchins* will be eagerly read by all who are interested in the history of Religious Orders; and it will be found to be indispensable to those who are desirous of grasping the momentous and far-reaching significance of the Franciscan movement in the history of the Church.

**PIE XI (Achille Ratti) 1857-1922. A. Novelli. Ouvrage traduit de l'Italien par l'abbé Robert Jacquin. Paris, Maison de la Bonne Presse. 1928. Pp. vi + 136; Grand in-8° (2 columns).**

The original Italian edition of this biography was published in Milan in 1923 by one who knew the Holy Father very intimately and admired him unreservedly, but who was always on his guard not to allow his own feelings to bias his appreciation. Facts always remain facts, and the Pontiff appears at every step as a superior mind, endowed with noble qualities and gradually rising, in spite of his humble birth, to the most responsible positions. There is hardly in the long list of Popes a more striking example of the democratic spirit of the Church.

Born at Desio, near Milan, in 1857, Achille Ratti began his studies under Father Joseph Volontieri and continued them at the Little Seminary of St. Peter Martyr and at the Lombard College in Rome. After his ordination, 1878, he attended lectures at the Gregorian University and at the Sapienza. Then he was called to the Ambrosian Library of Milan and at this period made several publications of a scientific nature. Too little is known of the scientific accomplishments of the present Pontiff, of whom we should all feel proud. Later, he was called to the Vatican Library, succeeding Father Ehrle, S.J., as Prefect of the Library in 1914. He was sent to Poland in 1918, and made Nuncio 1919; in 1921 he was appointed Archbishop of Milan and created Cardinal. In February of the following year, he was elected Pope. The author has some interesting pages on the reasons that prompted the conclave to choose Cardinal Ratti as the best fitted for the Supreme Pontificate. It is a beautiful and inspiring life, well written and instructive. In it our Catholics will learn to appreciate the sterling qualities of the Head of the Church and to feel proud of him. We hope that this little volume will find a place in every library. May it soon be presented to American readers in an English garb.

**PRACTICE OF PERFECTION AND CHRISTIAN VIRTUES. By Alphonsus Rodriguez, S.J. Newly translated from the original Spanish by Joseph Rickaby, of the same Society. Vol. I. Loyola University Press, Chicago. 1929. Pp. xxi—625.**

This new translation is a work for which all who are concerned about a religious life will be deeply grateful to Father Rickaby. That such a standard work should be produced in a new and agreeable form is something in itself. But the fact that it is a new translation from the original Spanish into real modern English makes the work doubly acceptable and vastly more helpful. It is a new real translation, and the brevity occasioned by the elimination of much of the profuse verbiage in the older English version makes the work much more readable and impressive. The older English translation doubtless owed its profuseness to the French from which it was translated. Now we have the original. As the works of Rodriguez are the daily reading of every Jesuit, we have every confidence that Father Rickaby gives us faithfully and pungently the text and the mind of the saintly master of Christian perfection. We note too that we have now the real title of the work—*The Practice of Perfection and Christian Virtues*—the one given it by the author himself. This new English title will bring it to the notice of many who were apt to think it a work for religious only. This

is in accord with the purpose of Father Rodriguez. The translator, Father Joseph Rickaby, S.J., looks upon this as his last and greatest contribution to the Church. Every Catholic reader, lay, religious, or clerical, knows how much the English-speaking Church is indebted to Father Rickaby, and it is with an emotion of gratitude and admiration that one picks up this volume, seeming to feel something of the soul of this valiant son of Loyola, as he gives to the Church and his Society this last token of his love and loyalty, which may well be a noble monument to himself.

**ST. WILFRID, 633-709. By Two Sisters of Notre Dame of Namur. Sands & Co., London; B. Herder Book Co., St. Louis. Pp. 240.**

This Life of Saint Wilfrid is the eleventh in the Notre Dame Series of Lives of the Saints. The aim of the series is to give in brief, popular and readable form the lives of those saints especially who have played a conspicuous part in the history of their respective countries.

The work measures up fully to the standard set by its predecessors in the series. In clear, bold strokes the authors have drawn for us the vigorous, energetic, cheerful saint who, in a life of almost ceaseless conflict, never lost the buoyancy of spirit which must have been to him as shield and buckler in that rude age. Kings might betray him, bishops might oppose him, war might bring ruin and devastation on his work, but his hope and confidence were never shaken, and his genial, unfailing smile seemed somehow to make all wrong things right. The authors have done a distinct service to a sad age in popularizing so happy a saint.

There is a proper subordination of background to character in the book, although we are given a rich enough tapestry of people and events to make an effective setting for St. Wilfrid's life-work. This work was to establish closer relations between his countrymen and the Holy See, and, given the unyielding character of the Celts with whom he had to deal, it is evident that Wilfrid was singularly well-fitted to undertake the task from which a less hopeful apostle would have shrunk back in dismay or have given up in disgust. The Easter controversy, which looms so large in most biographies of the Saint, is not given undue prominence in this work, but is set in a more normal relation to the rest of Saint Wilfrid's labors. His great devotion to Rome and the Pope is made the main motive of his efforts.

His differences of opinion with his ecclesiastical superiors and with fellow saints—equally holy, if mistaken in their loyalties—are treated with delicate restraint and do not cause the painful surprise which such revelations commonly occasion. Part of his sanctity

consisted in knowing when to fight and when to retire from the combat. His courage quailed before no effort when the rights of the Church or of Rome were in question, but when the opposition was purely personal he withdrew with undisturbed serenity from what was clearly his right. Such a character should make a powerful appeal in this age of restless ambition, and the reading of this Life may be recommended as both stimulant and anodyne.

We can be grateful to the authors for simplifying the confusing genealogies of the Saxon Heptarchy, and for making it comparatively easy for the reader to find his way among the various Oswys and Egfrids. The map at the end of the volume was a true inspiration, and helped not a little to make clear some of St. Wilfrid's journeyings.

**ST. THERESE DE L'ENFANT JESUS, 1873-1897. According to the Official Documents of Carmel of Lisieux. By Mgr. Laveille, Apostolic Protonotary, Vicar General of Meaux. Translated by the Rev. M. Fitzsimons, O.M.I. Benziger Brothers: New York, Cincinnati and Chicago. Pp. 447.**

This work appears as the definitive biography of the Little Flower. Its place in French spiritual literature is indicated by the fact that it was crowned by the French Academy. The sale of 30,000 copies of the third French edition within a few months is a tribute to the quality of the work, as it is proof of the living appreciation of the appeal of the Little Flower.

One's attention is arrested by the words of His Holiness Pope Pius XI when he speaks of her as an "exquisitely fine miniature of perfect holiness"; "a miracle of virtues and a prodigy of miracles". Again he speaks of the "hurricane of glory" when describing the wonderful enthusiasm that her sanctity awakened. Between 1898 and 1925, 410,000 copies of the Little Flower's *Histoire d'une Ame* had been sold. The saint died in 1897. The little work was translated into thirty-five languages. 2,000,000 copies of the abridged Life of her have been sold.

It is not an easy task for a biographer to write a life when he has material in great abundance. It is perhaps not difficult to publish a narrative account. But an interpretation that permits the author's mastery of the material to be seen is done with difficulty if the sources at hand dominate him. Mgr. Laveille has succeeded in building a complete and attractive biography. He gives to his readers an impressive picture in clear outline and an appealing interpretation of this extraordinary saint. Since interest in her has gone far

beyond the limits of Catholic circles, his biography will serve to commend to the larger world this fusion of time and eternity in the thought, action and influence of the Little Flower.

The Preface of the work consists of a highly commendatory letter from Bishop Baudrillart, former Rector of the Catholic Institute of Paris and a member of the French Academy.

**SAINT BERNARD DE CLAIRVAUX, Un Moine Arbitre de l'Europe au XIIe Siècle. Par Paul Miterre. Librairie de Lannoy, Genval (Belgique). 1929. Pp. 11 + 189.**

Saint Bernard was a many-sided genius, and he lived at a time when he had not only full play for all his talents but when he gained the recognition they deserved. He was fortunate in being appreciated while he was alive, and he is fortunate in being appreciated centuries after his death. Even the most virulent critics of the Middle Ages and the most mordant opponents of Monasticism find subjects for praise and commendation in the activities and character of St. Bernard. The Life of St. Bernard might be dealt with piecemeal or it might be described in large tomes. St. Bernard was a monk, a reformer of monasticism, and a controversialist on the subject of monasticism. He was a recluse whose ardor for the cause of the Crusades led him up and down Europe preaching war. He was a contemplative called on to advise the Pope, a monastic ascetic whose society and whose counsel were sought by princes. His personal influence on men was so great that, seeing him, they followed him to his monastery in Citeaux, but he took time from teaching them the way of perfection, to point out to Abelard and others the way of destruction they had entered by their pernicious doctrines. The present author takes the salient features of St. Bernard's life and career and sketches them in a few bold strokes. He does not fill in the picture, but leaves his readers with a few pen sketches.

**THE ANAPHORAS OF THE ETHIOPIC LITURGY. By J. M. Harden, D.D. Society for the Promotion of Christian Knowledge, London. The Macmillan Co., New York. 1928. Pp. 136.**

With the publication of this little volume a step nearer has been taken to a more complete understanding of the peculiarities of the Church in Abyssinia. The old conditions which made Abyssinian Christianity such an enigma are rapidly changing and the time cannot be far off when the Church in that country will have undergone the changes necessary to bring it into the general current of Catholic

life. Strange as it may appear, there are some writers who claim that the Ethiopic Church was the first to have a written liturgy. Be that as it may, there can be little doubt about the stagnation in liturgical matters that always characterized the Church and the people. Here we have a translation of thirteen of the Ethiopic Anaphoras and a brief but very satisfactory introduction to the history of the Ethiopic Church and the Ethiopic liturgy. For the student of the history of the liturgy this little book is of inestimable value. Here for the first time it is possible to make the comparison—at least for those who are equipped with a knowledge of Oriental languages—between these Anaphoras and the other Oriental rites. The author has wisely refrained from drawing general conclusions, but he has thrown much light on an obscure corner of Liturgics.

**DE POENITENTIA QUAEDAM QUAESTIONES. De Potestate Ministri. De Sigillo Sacramentali. De Delictis a Confessario Vitandis. In Seminario Metensi proponebat P. Chretien. A Giraudon, Paris. 1929. Pp. 150.**

A better title of this volume would have been "Quaedam Questiones de Ministro Penitentiae". The work treats of the power of the minister, the seal, and abuses. Any work that really goes into the practical questions raised by the Code and also the difficulties, historical, which need to be solved is a helpful book. The author does this. It is refreshing also to read a theology that has not the stereotyped verbiage of the theologians. The treatise on the seal has a new plan, in that it is according to the Canons of the Code. However, like the Code, it does not distinctly stress the feature and obligation of the seal, found in all the theologians, that the sacrament must be protected and not made *odiosum* to the faithful, independently of the consideration of the penitent or penitents of a particular confessor.

# Literary Chat

THE ECCLESIASTICAL REVIEW has called attention to the little volumes in the Treasury of Faith Series as they have appeared from time to time. The series will be complete in thirty-six volumes. Three have appeared recently: *The Sacrament of Penance* by the Rev. H. Harrington, M.A., Introduction by the Very Rev. John F. Fenlon, S.S., S.T.D., President of St. Mary's Seminary, Baltimore: *Faith and Revealed Truth* by the Rev. George D. Smith, D.D., Ph.D., the general Editor of the Series, Introduction by the Rev. William J. Duane, S.J., President of Fordham University, New York: *The Church on Earth* by the Rev. R. A. Knox, M.A., Introduction by the Right Rev. Monsignor James H. Ryan, Rector of the Catholic University of America. (The Macmillan Company: New York.)

The conflict between love of self and love of God, and the method by which the latter may gain supremacy in spiritual life, are set forth clearly in a little volume of one hundred pages by the Rev. M. C. D'Arcy, S.J., in his *Spirit of Charity* (Benziger Brothers, New York, Cincinnati, and Chicago). The author recognizes the subtleties of self-deception and helps his reader to attain to a quality of self-knowledge which paves the way for the understanding of the demands of the love of God upon those who seek Him with unfailing courage.

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American readers who appreciate highly the work of Father C. C. Martindale, S.J., will welcome a little volume of his sermons published by the B. Herder Book Company of St. Louis. (*The Wounded World*, pp. 95.) Under the titles "Blinded Men", "Crippled Souls", "Orphaned Lives", "Brothers at War", "How Good is God to Isreal", the author offers a series of practical interpretations of everyday life which are illuminating. Writing as he does very near to common experiences, he interprets the demands of faith in the terms of ordinary living and doing. In the following words he touches a fundamental problem that is only too evident to thoughtful observers: "We explicitly and definitely think that our religion is somehow a separate thing . . . and not a thing that soaks all through us or rather animates us wholly so that all that we say, do or think or feel is Christianized." "It does not occur to us that because we are Catholic Christians there is a way of looking at everything in the wide world, from hospitals to theatres, from wages to dividends, from dress to foreign politics." "Who can simultaneously call himself a Catholic and disassociate himself from those others whom the very fact of Catholicism has united irretrievably with himself."

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Many pastors are concerned about the subtle changes that are taking Christian idealism out of love and clothing ugly freedom of expression and ignorance of the approaches of sin under the cloak of frankness. The maintenance of personal dignity and of the reserves which are inseparable from Christian modesty is made doubly difficult in the direction of the young because so many insist on thinking as they live rather than on living as they think, to borrow the happy expression of Paul Bourget. Faith endeavors to plant the thoughts of Christ in the human heart and to shape life to them. A service to this high purpose in Christian life is undertaken by Eithne, a young woman "who has preserved a sense of virtue and moral values, who has not been swept off head or feet by the pagan thoughts and practices of the day." It is in this way that the Right Reverend P. Collier, Coadjutor Bishop of Ossory, speaks in his Introduction to *Eithne's Love, Courtship and Marriage.* (Sands and Company, London; B. Herder Book Co., St. Louis; pp. 94.)

The little volume contains a restatement of the Catechism on the occasions of sin and their dangers. Quoting the Introduction again: "The author has laid a wise restraining and guiding hand on the hot impulse of a young inexperienced girl's heart; has shown that the innocence which we might call ignorance is not a shield but a danger; has shown that the gentleman of her dreams and hopes, the cavalier for whom, as it is grandly said, she would go to Hell, is often unworthy of a thought or look from a good girl, is often of the earth earthy, most selfish, unsafe as a friend, and as a lover will later cast her aside on some mean pretext as a worthless toy when passion has run its course." This little volume should be of the greatest assistance to pastors who are at a loss to find effective methods of presenting the claims of Christian idealism and ordinary prudence to young girls in approaching one of the greatest decisions in life.

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The recent publication of twelve pamphlets by the London Catholic Truth Society on doctrinal, moral, historical and scriptural subjects reminds us again of its literary activity in the service of faith.

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Those who look forward to the Passion Play at Oberammergau in 1930 will find an instructive account of its social life and customs in a pamphlet of fifty-three pages edited by Karl

Kiesel and Ernest O. Thiele. (*Oberammergau, God's Alpine Wonderland*, Terramare Office, Berlin, West 35.)

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Priests who are engaged in conducting retreats for laymen recognize the difficulty of providing suitable reading material. The rapid growth of the retreat movement will undoubtedly produce a literature adapted to this specific purpose. Whether or not it will take on the form of compilations from existing literature or that of treatises prepared in the interest of retreatants, it must in all cases possess a quality of appealing directly to the circumstances and outlook of those for whom it is intended. Father Edward F. Garesché, S.J., has taken a step in this direction in his *Retreat Readings, Some Thoughts for Those Making Retreats.* (Benziger Brothers, pp. 185. Preface by the Most Reverend S. G. Messmer, Archbishop of Milwaukee.) The little volume contains two short chapters on the history of the retreat movement. It is well bound and of convenient size to be carried in one's pocket.

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We noted in our August issue, page 220, a work which indicates the attention that is given in our Catholic schools to instruction on the text and authority of Holy Scripture. Another volume of the same kind is at hand. (*Old Testament Lessons for Children*, A. H. Sidney; Sands and Company, London; B. Herder Book Company, St. Louis; pp. 108.) Twenty-five short chapters of this work set forth the chief figures and the outstanding events found in the Old Testament. The exposition is so arranged as to serve as a general background for the teaching of the Catechism. If we are to aim to interest the young in the actual text of Holy Scripture itself, it would have been well if the author had indicated all of the places in the Old Testament from which his text for comment are taken. The work contains a number of excellent illustrations in color.

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One of the difficulties in reading Chesterton is due to the fact that he so dominates his reader as to prevent the latter from thinking for himself. One of his admirers occurs to mind who states that this occurs in his own case. Chesterton stands apart in insight, force and timeliness. Those who might wish to have glimpses of his mind apart from his own works in their completeness, will find corresponding satisfaction in a *Chesterton Catholic Anthology* compiled and edited by Patrick Braybrooke, F.R.S.L. The Foreword is written by the Rev. Owen Francis Dudley. (P. J. Kenedy and Sons, New York; pp. 110.) The work has the approval of Mr. Chesterton.

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At the request of many pastors for whom the author has preached missions, the Rev. Peter Geiermann, C.SS.R., has brought out a volume of sermon outlines for the liturgical year. Fifty-two of them are adapted to the Sundays of the year and thirty relate to outstanding feasts. By making the outlines compact, within two pages for each topic, the author succeeds in covering a very wide range within the limits of one hundred and seventy-three pages. The volume contains an excellent index.

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The development of Social Work in the United States is a most significant aspect of our history. There are, of course, many conflicting points of view as to aims, method and spirit in it. Perhaps on this account as well as because of the profound interest that the Church has always displayed in the weaker social classes, the clergy cannot remain indifferent to it. Scholars of the very highest rank devote themselves to the investigation of poverty as a distressing fact. The body of first-class literature that has been created invites the most serious attention of those who would bring the spirit of Christ into the service of the poor. Since all great social interests create schools, as has been the case, for instance, with medicine, law, nursing, engineering, and even business, it was but natural that schools for the training of those who devote themselves to works of charity should arise.

It was natural too that colleges and universities would incorporate formal courses of instruction which interpret problems of poverty and methods of relief. Less than twenty years ago this development appeared in our edu-

cational work in the United States. At present we have a number of distinct schools of this kind and a very large number of our colleges and universities are devoting marked attention to this field. We may look forward then to a rapid development of literature which will not only set forth with sustained emphasis the spiritual quality of social work but also interpret modern aims and methods as well as actual experience in the entire field.

As an evidence of this we welcome the inauguration of a series of Social Science Monographs published by the National Catholic School of Social Service. Two have already appeared: *The Measurement of Home Conditions* by Mary Josephine McCormick; *Studies in Child Welfare from the National Catholic School of Social Service* by Marguerite Mary Eisenmann, Helen Farrell, Catherine Mangan, Rita Frances O'Grady, Mary Alice Riley, Mary Elizabeth Walsh. (National Catholic School of Social Service, 2400 Nineteenth Street, N.W., Washington, D. C.)

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Another contribution to this body of literature is found in a recent volume of Dr. James J. Walsh, Medical Director of Fordham University, School of Sociology. (*The History of Nursing*, P. J. Kenedy and Sons, New York, pp. 293.) Dr. Walsh makes a brief historical survey of nursing, and follows with chapters on the history of nursing in America, the work of Florence Nightingale, Sisters' Hospitals in the United States, Modern Nursing Problems and the Future of Nursing.

Dr. Walsh's volume, aside from its service from the standpoint of information, should stimulate interest in a field in which much work remains to be done. An index would have added greatly to the reader's convenience.

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An *Appreciation of Robert Southwell* by Sister Rose Anita Morton of the Philadelphia community of the Sisters of St. Joseph, comes to us from the University of Pennsylvania Press. The author sums up the scattered details of the life and writings of the Martyr Priest and Poet who at the age of thirty-three was "hung, bowelled and quartered" as a victim of the Elizabethan persecution, 22 February, 1595. There is a certain charm in the distinctively religious music of this Jesuit poet which Sr. Rose Anita manages to set forth with a natural grace that invites attention and devotion. We want more of such literature, and it is rather humiliating to find that a non-Catholic University should lead us in assigning such topics to the religious who seek academic recognition for their scholastic work among Catholic pupils. (University of Pennsylvania Press, Philadelphia and Oxford University. 1929.)

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# Books Received

## THEOLOGICAL AND DEVOTIONAL.

GOD THE REDEEMER. The Redemption from Sin as Wrought by Jesus Christ, the Son of God. A Textbook for Colleges and Universities. By Charles G. Herzog, S.J., Professor of Theology at Woodstock College, Woodstock, Maryland. (*The Truth of Christianity Series.*) Benziger Brothers, New York, Cincinnati, Chicago, San Francisco. 1929. Pp. xvi—230. Price, $3.00 *net*.

THE SACRED WOUNDS OF JESUS. By the Rev. Hugh O'Laverty. Marius E. Marietti, Turin and Rome. 1929. Pp. v—87. Price, 1 *shilling*.

DE ECCLESIA CHRISTI. Tractatus ad Mentem S. Thomae Aquinatis. Ad Usum Studientium Theologiae Fundamentalis. Fr. Gerardus M. Paris, O.P., S.Th.L., Prof. Apologeticae et Historiae Ecclesiasticae in Collegio S. Thomae S. Mariae de Crypta, Melitae. Marius E. Marietti, Taurini, Italia. 1929. Pp. vii —254. Pretium, 12 *Lib. It.*

DE SACRAMENTIS. P. A. M. Schembri, S.Th.Mag., Ord.S.Aug. Vol. I: De Sacramentis in Genere, de Baptismo, de Confirmatione. Marius E. Marietti, Taurini et Romae. 1929. Pp. vii—174. Pretium, 7 *Lib. It.*

LITTLE NELLIE OF HOLY GOD. A Model for First Communicants. By Margaret Gibbons. Sands & Co., London and Edinburgh; B. Herder Book Co., St. Louis. 1929. Pp. 202. Price, $1.35 *net.*

PARTICULAR EXAMEN. By the Rev. J. F. McElhone, C.S.C. B. Herder Book Co., St. Louis and London. 1929. Pp. vi—216. Price, $1.75 *net.*

ST. CATHERINE OF SIENA. By Alice Curtayne. Macmillan Co., New York. 1929. Pp. xvi—268. Price, $2.75.

MEDITATIONS AND READINGS FOR EVERY DAY OF THE YEAR. Selected from the Spiritual Writings of St. Alphonsus, Doctor of the Church and Founder of the Congregation of the Most Holy Redeemer. Volume Three—Part II: After Pentecost (Fifth to Eleventh Sunday). Foreword by His Grace, the Archbishop of Tuam. Edited by John Bapt. Coyle, C.SS.R. B. Herder Book Co., St. Louis; Talbot Press, Ltd., Dublin and Cork. 1929. Pp. xxii—362. Price, $2.00 *net.*

THE CHILD IN THE CHURCH. Essays on the Religious Education of Children and the Training of Character. By Maria Montessori. Edited by Mortimer Standing with a chapter on the Montessori Method. Preface by the Rev. W. Roche, S.J., author of *Child's Prayer to Jesus, The Children's Bread,* etc. Sands & Co., London and Edinburgh; B. Herder Book Co., St. Louis. 1929. Pp. xix—191. Price, $1.90 *net.*

THE MIND OF THE MISSAL. By C. C. Martindale, S.J. Macmillan Co., New York. 1929. Pp. vii—265. Price, $2.50.

THE ENGLISH MARTYRS. Papers from the Summer School of Catholic Studies held at Cambridge, 28 July to 6 August, 1928. Edited by the Rev. Dom Bede Camm, O.S.B., M.A., F.S.A., Monk of Downside Abbey. W. Heffer & Sons, Ltd., Cambridge, England; B. Herder Book Co., St. Louis. 1929. Pp. xii—310. Price, $2.50 *net.*

THE REAL JESUS: What He Taught; What He Did; Who He Was. By Charles Fiske, Bishop of Central New York, and Burton Scott Easton, Professor of the Interpretation and Literature of the New Testament, General Theological Seminary. Harper & Brothers, New York and London. 1929. Pp. ix—261. Price, $2.50.

THE DOOR OF SALVATION. Talks on the One True Church for Catholics and Non-Catholics. By the Rev. Fulgence Meyer, O.F.M., Missionary, author of *Uni Una, Plain Talks on Marriage, Youth's Pathfinder, Back to God,* etc. St. Francis Book Shop, Cincinnati. 1929. Pp. xii—552. Price, $2.00.

DE MAGISTERIO PASTORALI. Pars Altera: De sacris concionibus et catechesi cura iuventutis actione catholica et sociali deque administratione temporali paroeciae. Auctore Sac. A. M. Micheletti, Protonotario Apostolico, emer. prof. ord. Theologiae et Medicinae Pastoralis in Universitate Catholica Lublinensi, Consultor. SS. CC. Concilii, Sacramentorum, Seminariorum ac Universitatum Studiorum. (*Epitome Theologiae Pastoralis* ex S. Scriptura SS. Patribus et Doctoribus Ecclesiae ac pontificis documentis excerpta iuxta Codicis ordinem ac litteram digesta, Vol. II.) Edidit Marius E. Marietti, Romae et Taurini. 1929. Pp. xvi—352. Pretium, 15 *Lib. It.*

## PHILOSOPHICAL.

INTRODUCTORY STUDIES IN NEWMAN. With Introduction, Notes and Inductive Questions. A Text-Book for Use in Senior High School and College Classes, Study Clubs and Reading Circles. By Sister Mary Antonia, B.V.M., Ph.D. With Foreword by the Rt. Rev. Thomas J. Shahan, D.D. Benziger Brothers, New York, Cincinnati, Chicago, San Francisco. 1929. Pp. xv—217. List price, $1.56.

La Notion de Substance. Essai Historique et Critique sur le Développement des Doctrines d'Aristote a Nos Jours. Par Régis Jolivet, Maitre de Conférences à la Faculté de Théologie de Lyon, Docteur ès-lettres. (*Bibliothèque des Archives de Philosophie.*) Gabriel Beauchesne, Paris. 1929. Pp. 339. Prix, 55 *fr. franco.*

The Catholic-Protestant Mind. Some Aspects of Religious Liberty in the United States. By Conrad Henry Moehlman, Ph.D., James B. Colgate Professor of the History of Christianity at the Colgate-Rochester Divinity School. Harper & Brothers, New York and London. 1929. Pp. xvi—211. Price, $2.50.

## LITURGICAL.

Rituale Parvum e Rituali Romano Aliisque Fontibus Authenticis Excerptum et ad Usum Cleri Hibernici Accommodatum Cura Rev. J. B. O'Connell, Sacerd. Dioec. Dublin. Editio altera. Dublini: apud Editores Jacobum Duffy et Soc. 1929. Pp. xii—386. Price, 10/6 *net.*

## HISTORICAL.

The History of the Popes from the Close of the Middle Ages. Drawn from the Secret Archives of the Vatican and Other Original Sources. From the German of Ludwig, Freiherr Von Pastor. Edited by Ralph Francis Kerr, of the London Oratory. Vol. XVIII: Pius V (1566-1572). B. Herder Book Co., St. Louis. 1929. Pp. xix—486. Price, $5.00 *net.*

Alice Meynell. A Memoir. By Viola Meynell. Charles Scribner's Sons. New York. 1929. Pp. 354. Price, $5.00.

## MISCELLANEOUS.

Ancient Lights. By Agnes Blundell. Sands & Co., London and Edinburgh; B. Herder Book Co., St. Louis. Pp. 318. Price, $2.00 *net.*

The American Fourth Reader for Catholic Schools. By the School Sisters of Notre Dame. D. C. Heath & Co., Boston, New York, Chicago, London, Atlanta, San Francisco, Dallas. 1929. Pp. vi—324.

The Terrors of Being Engaged. By Ada McCormick. Reprinted from the April 1929 issue of *The Catholic World.* Paulist Press, New York. Pp. 15. Price, $0.05; $3.50 a hundred.

St. Bonaventure's Seminary Year Book. 1929. Edited by the Duns Scotus Theological Society. Vol. XIII: Jubilee Number. St. Bonaventure's Seminary, St. Bonaventure, N. Y. Pp. 203.

It's All Right. A Novel. By Inez Specking. B. Herder Book Co., St. Louis and London. 1929. Pp. 236. Price, $2.00 *net.*

Flash Lights. By David P. McAstocker, S.J., author of *Once Upon a Time, My Ain Laddie, My Friend Across the Way, To a Mountain Stream, Last Rays,* and others. Bruce Publishing Co., Milwaukee, New York, Chicago. 1929. Pp. x—94. Price, $1.25.

The Cloudy Porch. By Constance Mary Le Plastrier. Sands & Co., London and Edinburgh; B. Herder Book Co., St. Louis. Pp. 318. Price, $2.00 *net.*

Justice for Hungary. Review and Criticism of the Effect of the Treaty of Trianon. By Count Albert Apponyi, Albert Berzeviczy, Oliver Eöttevényi, Francis Fodor, Béla Földes, Eugene Horváth, George Lukács, Emil Nagy, Baron Julius Wlassics. Count Paul Teleki: Ethnographic Map of Hungary. Longmans, Green & Co., Ltd., London, Bombay, Calcutta, Madras. 1928. Pp. 376.

Le Mont Saint-Michel. Par Michel Florisonne. Bloud & Gay, Paris. 1929. Pp. 56. Prix, 4 *fr.* 75.